

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LIII

JACKSON, MISS., August 20, 1931

NEW SERIES  
VOLUME XXXIII. No. 34

**BROTHER PASTOR:** Will you say to your people on next Sunday that in order to bring our people the necessary information about the proposed work of the Promotion Committee, that The Baptist Record will be sent to any new subscriber for the next four months for fifty cents. If the pastor is not present, let any member of the church do it. From September 1 to January 1 any new subscriber can get the paper for 50 cents. Not only announce it, but ask the people to give you the fifty cents. You send it to The Baptist Record with the name and address.

Brother, PLEASE don't forget this. Don't neglect it. Thank you. Don't Wait.

Governor Roosevelt of New York is said to be disentangling himself from Tammany in preparation for his candidacy for the presidency. And now let him get loose from the liquor interests.

Pastor A. L. McKnight had brother Jack Bridges with him in a great meeting at Morris Chapel, near Cleveland. There were 33 additions to the church, and the whole community greatly revived.

Subscribe or renew your subscription to The Baptist Record. Only one more issue in this month. Reading denominational literature is the only way to keep posted along all lines of your state work.

Dr. John F. Latimer while recuperating from an operation for appendicitis is spending a few days with his people in Clinton, before beginning his work as professor of Greek in Knox College in Illinois.

Almost a generation of writers now have tried their hand on taking all the supernatural elements out of the Bible, reducing it to the level of the commonplace. So fascinated have some writers become with this type of writing that now they have taken about all that was heroic or noble out of George Washington, Abraham Lincoln, Ulysses Grant and a few others. Some people not only do not value whatsoever is honorable, whatsoever is pure, whatsoever is true, but they cannot even believe that such things exist.

The Carnegie Foundation raises the question of taxing schools which make money on athletics.

Read the offer on the front page and let all the folks know about it who are not now taking the paper.

An exchange says it is estimated that there are now 7,000 Baptist preachers in the United States out of employment.

The wind bag who preached for fifty hours on a stretch may now get his congregation if he will promise to hold them only twenty minutes—maybe.

The church at Shelby, Tenn., has released their pastor, W. C. Creasman, for four months that he may supervise the every member canvass in that State.

While some people were discussing what Ghandi would wear at the Round Table Conference on India to be held in London, he rises to remark that he will not be there.

Every pastor should take and read The Baptist Record. Many of them allow their subscriptions to expire and fail to keep in touch themselves with the denominational program.

A card from Dr. Gunter tells us that he has reached Washington City, and is now headed homeward. Somehow, an automobile is like a horse. It runs faster when it starts home.

A "woman preacher" at Big Sandy, Tenn., defied a rattlesnake to bite her. The rattlesnake accepted the dare and buried his fangs in her flesh. She is said to be slowly recovering.

Brother Pastor, if you will get your people to read The Baptist Record for six months, and then they do not enjoy your preaching more than they did before, we will pay you the price of the subscriptions. But in that case, you had as well prepare to move on, for the trouble is close to home.

The commission that is studying Spain's proposed constitution decided on August 6 to present a bill to the Cortes, calling for the expulsion of religious orders from the country and the confiscation by the state of the wealth of the Roman Catholic Church. The commission has further decided to ask that the Spanish republic be constitutionally defined as a "democratic republic."  
—Ex.

"And another thing", while speaking of pep and such like, we are suspicious of "business methods", almost as much as we are of the "Scientific method". We don't get our marching orders nor our way of doing the Lord's work out of Wall Street Journal, but from the old Book, the infallible word of God. We are a little shy of the "hard headed business man", when it comes to carrying the gospel of Christ to the lost world. That commission of laymen started by John D. Rockefeller may do good. We hope it will. But there is an old commission in Matthew 28:18-20 that is better.



## Educational

In a personal letter to the Secretary, Dr. M. E. Dodd of Shreveport, one of the best-loved leaders among Southern Baptists, said recently, "There never was a day in all the tragic tide of time when our Christian schools were needed as much as now."

—BR—  
"Bodily vigor is good, and vigor of intellect is even better, but far above both is character"—Theodore Roosevelt. And because the Christian college makes provision in its courses and otherwise, for the student's moral and spiritual welfare, as well as for that of the body and the mind, the education it offers is really more symmetrical and thorough than can be expected elsewhere.

—BR—  
After more than thirty years in Burma, Adoniram Judson, the great missionary said, "If I had a thousand dollars to give away, I would give it to a Christian college in America, where in building Christian character and in training young men and women for service, you are raising the seed corn of the earth."

—BR—  
**WANTED**—One copy each of "Reasons for Christian Education," by Powhatan W. James, and "Christian Education," by Frederick Eby. If you happen to have both or either of these books and are willing to sell them, kindly communicate with Secy. H. L. Martin, Baptist Building, Jackson.

—BR—  
"Fathers and mothers are the enemies of their children if they do not cause them to be instructed."—Aristotle.

—BR—  
At the Assembly just closed at Hattiesburg one of our leading pastors remarked, "One thing that dissatisfies some of the churches about Christian Education is this; many churches pay money to support Christian Education, and then do not have a single boy or girl from their membership in Christian schools." There may be exceptions of course, but as a rule those who have actually patronized our Baptist colleges are ardent advocates of the work these schools are doing.

—BR—  
If only each of the 1540 white Baptist churches in our State would send one student to one of our Baptist colleges this year, how much it would mean to these students, the schools they attend and the future of God's Kingdom in Mississippi and the world!

—BR—  
"I have been looking largely into small colleges of late. I think a young man who goes into a small college receives a better education than in a large one."—Andrew Carnegie.

—BR—  
Next week promises to be one of far-reaching importance in the education work of Southern Baptists, when three important conferences will take place at Ridgecrest, N. C. These meetings are the first Southern Baptist Faculty Retreat, for which a splendid program has been arranged, together with the annual meetings of the Southern Baptist Education Association and the Association of Teachers of Religious Education and Bible. It is hoped that each of our Mississippi colleges can be well represented and that our people will pray earnestly for Heaven's blessing upon our honored educators, as they seek to prepare themselves for more effective service.

—BR—  
If every pastor would appoint a committee to make a canvass of his church for budget or single subscriptions on or before the Associational Meetings it would not only help The Baptist Record but would bring renewed strength and inspiration to the churches. Just as our physical body needs food to sustain it must we read good literature and feed our spiritual bodies. "Jesus said by their fruits shall ye know them."

—BR—  
"Every one win one." This would be a good slogan for the subscription list of the Record. If every reader will send in just one new subscription you will help them and strengthen the work of your own organization.

## THE BIBLE AND CHRISTIAN EDUCATION

(By H. W. Ellis, Columbia)

In considering the above question two lessons stand out in bold simplicity, as follows:

I. In Christian education, the Bible must occupy the central place. Christian education is the natural product, only, of the Christian school. And even by these, success in the highest degree necessitates a study of the Christian's book, the Bible, under the direction of Christian instructors in an atmosphere favorable to Christian thought and development. Such necessity grows out of the very purpose of Christian education. On what ground can be justified the large expenditure of money and life in maintaining and operating Christian schools unless they are supplying a need which cannot be supplied from any other source? If the Christian schools are to justify their existence, they must not only train the body and mind, to the last limit of their ability, they must seek to strengthen and train the moral and Spiritual man as well. Education from the standpoint of the Christian school must mean CHRISTIAN education. By those from whom we unsuccessfully seek support for the cause of Christian education, one of the reasons most frequently assigned for denying such support is, that the Christian schools and colleges are not as intensely Christian as they should be, and, **WHETHER THE CHARGE BE TRUE OR FALSE, IT IS A CHALLENGE TO ALL WHO ARE INTERESTED IN CHRISTIAN EDUCATION TO SEE TO IT THAT THE EDUCATION OFFERED IN OUR CHRISTIAN SCHOOLS SHALL, ABOVE ALL ELSE, REMAIN OR BECOME INTENSELY CHRISTIAN. IN CHRISTIAN EDUCATION, THE BIBLE MUST OCCUPY THE CENTRAL PLACE.**

II. If the Bible is to occupy the central place in Christian Education, there must be sympathetic cooperation. How is the task of keeping the education offered in the Christian school intensely Christian to be accomplished? Such task is not to be accomplished by unchristian criticism. Error is sure to be exposed whether it exist in Christian education or elsewhere. But in offering criticism we should exercise the greatest care; there should be knowledge of just grounds for criticism, and we should see to it that our criticism is constructive, Christian. Criticism of the wrong kind instead of being helpful is greatly hurtful. If it is not constructive, it is destructive.

Nor does success in Christian education depend, primarily, upon the recognition of Christian schools by any association of colleges. Surely none deny the need of better equipment and large endowment of Christian schools, but if the success of Christian education depends upon the ability of these to compete with the tax-supported institutions in providing endowment and physical equipment; then already, so far as Baptists are concerned, is the task a hopeless one. Should Baptists reduce the number of their schools—and we are entirely convinced that this should be done—should they increase the percentage of cooperative gifts now going to Christian education, with the millions of dollars being appropriated for tax-supported schools, they would still face a need for equipment and endowment far beyond what they may reasonably hope to provide.

Success in the noble task of providing CHRISTIAN education necessitates sympathetic cooperation. Whose is the responsibility in such undertaking? The responsibility, to be sure, is that of the presidents of the Christian school. By virtue of his position, the president is responsible for the success of the school over which he presides. But the responsibility is not that of the president alone; such responsibility is to be shared by the trustees of the institution. These are chosen for just such purpose, and faithfulness to the constituency they represent and to the cause of Christian education, makes it obligatory that they give their best judgment and high devotion to their task. But responsibility for the success of Christian education goes beyond the trustees; it rests also upon the local church and pastor and upon the Christian home. Where do pastors have greater opportunity for serving Christ than in keeping themselves informed as to the needs of

Christian education, of praying for those who struggle under its burdens and in enlisting those to whom they minister in sharing these burdens with themselves? Neither can Christian parents escape responsibility for making successful the work of Christian education.

Let us strengthen the Christian home. Let us intensify Christ's ministry in the local church, His teaching ministry, His training ministry and His preaching ministry. Let parents and pastors and churches unite everywhere their efforts in keeping our boys and girls enthusiastically enlisted in the work of Christ during the years when they are being prepared for college. Let us send our Christian schools boys and girls already active in Christ's cause, and let us pray daily both for these and for the men and women to whose care we entrust them during the trying days at school. Not only shall the problem of Christian education be thus greatly lessened and simplified; those who return to us from Christian institutions shall rejoice our hearts and bless a needy world in serving Christ.

## MUSINGS OF A CHUMP

—BR—  
Our church is happier and more united than it has been in a long time. Yes, sir, and we are more spiritual, too. We have had a veritable refreshing from the Lord. He has revealed to us how to depress the depression. We got so badly in debt to our pastor that he resigned. What will we do about preaching? Why, we will have lots and lots of applicants for our pastorate, and we will have them preach for us. We will get good preaching for each one will do his best. This will not cost us much, but it will save us several hundred dollars. In the meantime, if the Lord blesses us, we will pay our retiring pastor all we owe him and our other debts. But, of course, if the Lord does not bless, we cannot pay our debts and we will have to let them go. What will our pastor do about his debts and his living? We are not worrying about him. The Lord will care for his own. We all promised to pray for him.

Yours truly,

—A Chump.

## PUT GOD TO THE TEST

(By A. R. Adams, Hattiesburg, Miss.)

Men are proposing various schemes to bring back prosperity. Why not try God's plan? Read and re-read Malachi 3. God calls on us to put Him to the test. If the Bible is not true, we may eat, drink, and be merry. We may flit through life as a butterfly in a sunbeam. If the Bible is true, then tremendous sacrifices are in order. Because heaven is looking on, the unredeemed are waiting, God's kingdom is delayed, the rich men should open up their treasures and lay them at the feet of Jesus. The trumpet call to surrender real and personal estate must be made as prominent as the surrender of life and friends. Preach the gospel of consecrated coin! Strike the heart's tenderest chords of affection! Sound down deep into the chambers of the soul! Face the judgment, look upon the perishing millions, and declare that our holy war demands money as well as lives. We have been robbing God and we are paying the penalty.

—BR—  
Some of our leaders are awaking to the fact that if any denominational program is to be put over successfully it must begin with giving proper circulation to the state paper. And be sure, dear brethren, that it is not to be merely a polite gesture.

—BR—  
Dr. F. F. Brown in getting ready for the every member canvass in the churches in November makes this earnest and timely plea: "May I ask you at the same time to appeal to all of your constituency to make Wednesday, October 7th, a day of prayer for the EVERY MEMBER CANVASS in all of our churches? I am strongly convinced that it is vital that every Baptist church of the South should observe this day of prayer. The issues involved in the EVERY MEMBER CANVASS are tremendous and far-reaching. Suggest that each church work out its own program but that importunate prayer be made for the success of the Canvass."



# Housetop and Inner Chamber

Good religion, good sense and good manners are not far apart.

A "Dry Protestant Daily" will begin publication January 1 in New York City.

The Mississippi Baptist Education Commission met in Jackson on Wednesday of last week.

Brother A. M. Overton baptized 26 at Camp Creek Church at the close of a recent meeting. Three also joined by letter.

Rev. J. B. Quin moves from Prentiss to Summit to be nearer the churches which he is serving, Friendship and Shady Grove.

Brother J. E. Byrd assisted Pastor R. L. Wallace in a good meeting at Terry. There were about twenty to unite with the church, more than half of whom came by baptism.

It would seem necessary to employ a whole army of officials to enforce the order if every cotton farmer were required to plow up one-third of his crop now growing. Who is going to see that he does it?

J. C. Wicker, a recent graduate of the Louisville Seminary, son of Dr. J. J. Wicker, of Richmond, Va., was ordained at Leigh St. Church, of Richmond, on request of Crescent Hill Church, of Louisville.

Dr. Harry Emerson Fosdick opposes the worship of Jesus. And yet The Baptist thinks no man is doing more for the kingdom of God today than he. Religion is cross-eyed today in some places.

Dr. Roberts, of the Woman's College, called at Baptist Headquarters last week. He had been in the Delta in the interest of the College and reports that there is a prospect of three times as many girls from that section as were in the college last year.

Since the recent drop in cotton many suggestions have been made as to methods of increasing the price, most of them advocating destruction of part of the growing crop. Why not let somebody else beside the farmer lose by destroying some of the old surplus on hand.

While suggestions are going the rounds about relieving the cotton farmer, why not the government farm board offer to help every farmer hold this year's cotton for a better price on condition he will plant no cotton next year. We can get along well if not a boll of cotton is raised next year.

The Watchman-Examiner says that on request of President Hoover, the National Education Association investigated conditions in the high schools of the United States and found that the number of high school pupils has grown since 1920 from two million to five million. The report says that conditions are much better in respect to drinking now than in 1920. To quote: "Unquestionably, the Eighteenth Amendment has benefited the schools beyond measure."

There are some people who are mightily afraid of mixing religion and politics. If your religion will not mix with politics, it is the wrong brand. You had better throw it away. Religion must control everything in a man's life, everything he does, every relationship he sustains. That is your own religion. What we oppose, or ought to oppose, when we object to mixing religion in politics is organized religion, or ecclesiasticism. Whenever a church or a denomination seeks to control the State or any part of it in its own interest, then it becomes a menace. But when by teaching of the truth preachers or others seek to produce or protect righteousness, this is a blessing and a duty.

Dr. B. C. Land of Quitman is this week assisting Pastor B. L. McKee in a meeting at Noxapater.

You have perhaps forgotten it but the number of typographical errors on the editorial page in last week's Record burned themselves into our memory. We are sorry.

Dr. Geo. P. White began his third year at Hazlehurst Sunday. While on a recent vacation in South Carolina he assisted his brother in a meeting in which 41 were received by baptism and four by letter.

Dr. M. E. Dodd, pastor of the First Baptist Church, Shreveport, has conducted four evangelistic meetings this year, each one of which was a different type—an individual church meeting in a county seat town, a church meeting in the South's largest city, a county-wide Baptist cooperative meeting, and a county-wide cooperative meeting of all the churches. In every case the spirit of genuine revival manifested itself and there were more than five hundred additions to the churches. Dr. Dodd thinks this indicates a returning spirit of revival and believes that if God's people would humble themselves and personally confess their sins and then worship and work that the world-wide revival, for which there is so much longing, would soon be far on its way.

The receipts of the Executive Committee of the Southern Baptist Convention for July for all objects in the program from all the Southern States, were \$78,912.80, of which \$10,097.63 was designated for specific objects included in the program. The rest was to be divided among all objects according to the percentages agreed upon. From Mississippi for this month of July went \$3,623.26 to the whole program. Virginia was the largest contributor, giving more than one-third of the whole. Tennessee is second, South Carolina third, Georgia fourth, Alabama fifth, North Carolina sixth, Missouri seventh, Oklahoma eighth and Mississippi ninth.

Doubtless there are many brethren who differ with the Editor, and perhaps feel at times the urge to express this difference in writing to The Record. "Brethren, if ye have any word of exhortation, say on." This is a free country. Freedom of speech is a necessary corollary of freedom of conscience. In last week's issue brother Hearn, of Lyon, has a word to say, expressing disagreement with something the Editor has said. We hope it will be given a most careful reading. It is your own responsibility to decide where the truth is in this as in all other matters under discussion. When Jesus had asked "what do men think," he then very pointedly asked, "What do you think." And that may be very much more important. We wish many more of our people would tell what they think. And maybe that would start the thinking all around the circle.

Any man who believes in God will believe in the final triumph of righteousness. That is another way of saying he will believe in the coming of the kingdom of God. If he believes in the triumph of righteousness he will not hesitate to put himself on the side of righteousness, on the side of God. Though he tarry yet will he come. The long view will necessitate our taking our stand with God. This will help us to settle many questions as to which side we are on in any matter about which there is conflict or controversy. To be governed by temporary expediency instead of eternal verity and equity is to blunder into suicide. And this will be true in business, in politics and in everything else. Don't hesitate to take your stand where you think the Lord would stand. What he would do himself, he will approve and bless in you. What he would not do you cannot afford to do.

Dr. H. L. Martin supplies for Dr. C. S. Henderson at Greenville next Sunday morning and evening while the pastor is on his vacation in Georgia.

On last Sunday afternoon Bro. M. J. Hoke, a highly esteemed member of Central Baptist Church, was ordained to the gospel ministry. Bro. Hoke has done wonderfully fine work in preaching at several of the Memphis missions, also at our Strand and Philathea Bible Classes. I can cordially commend him to the confidence and esteem of our people.—Ben Cox, Pastor.

Two editorials in one issue of the Commercial-Appeal put us in doubt as to whether their author was trying to be funny. One speaks of Congressman Hull of Illinois, who says he doesn't drink, making a martyr of himself by drink—four bottles of beer to see if it were intoxicating. The poor fish is trying to play wet and dry at the same time so that he may be re-elected. The other editorial wonders why negroes and hoboos are registering in Memphis. Well, past experience ought to make it plain that some politician is looking to the future, that they may be taken to the polls like cattle.

Mr. Wm. Phillips, of the Sunday School Board, announces that a change is made in the class organizations in Young People and Adult classes of Sunday school, effective Oct. 1. Organized classes will take due notice. The treasurer's office is eliminated and these duties will be performed by the secretary. More important still, an additional vice president is provided for, whose duties will be promoting missions and stewardship. This officer will be specially helpful in the impending southwide every member canvass. Classes may secure the new leaflet outlining the organization by applying to Mr. J. E. Byrd at Jackson, Miss., or to Mr. Wm. Phillips, care Baptist Sunday School Board, Nashville, Tenn.

Any man who believes that he has a better way of advancing the kingdom of God and spreading the Gospel in the world than by means of the Cooperative Program, ought to work at it in his own way for all he is worth. And may the blessing of Almighty God be upon him and upon all who see it and do it in his way. But if he doesn't work at it in some other way, then he is invited to cooperate with the plan of Southern Baptists who for the love of Christ are seeking to save those for whom He died, and to fit those who are saved for the highest efficiency in service. Millions of Southern Baptists are now committed to a program of enlisting all our forces for a great forward movement. An effort is being made to inform all our people with reference to it, and ask them to have a share in it. That is what the Promotion Committee now proposes. That is what the every-member-canvass in every church means. Will you, for the sake of His name, and for the sake of lost souls, do all in your power to bring victory to his banner? Pray.

To many millions of people in the world the Spring and Summer of 1918 was the greatest period of anxiety of all their lives. It was one of the turning points in the world's history, for it was the time of crisis in the World War. The question at issue between the German Armies and the Allied Armies had to be settled then. And everybody knew that a few weeks time would bring the decision. Everybody read the papers and prayed. A similar situation, it seems to us, has arrived with those who today are engaged in the great struggle for establishing the kingdom of God through the world missionary enterprise. Fifty years ago Dr. Arthur Pierson wrote a great book called The Crisis of Missions. But at no period, does it seem to us, have all the forces of right and wrong converged for conflict and decision of supremacy as in the day just before us. This is a time to be faithful. And to be faithful in a time like this is to be sacrificial. The testing time for Southern Baptists which will determine whether or not we mean to be faithful to God will come when the every member canvass is put on in our churches. It is a time for every man to be found in his place. Pray and be prepared to give.



## Editorials

## "PERFECTED TOGETHER"

These words somehow haunt us, ringing in our mind for a long time, until we can find relief only in putting on paper some of the thought that have come up in connection with them. They are found early in the first chapter of Paul's first letter to the Corinthians. In the Greek there is only one word, which in the old version is translated by the three words, "perfectly joined together," which is perhaps better than the expression in the American Revised Version, "perfected together."

There are some who will be interested in the Greek word which has an intense fascination. It is a compound word, made up of the preposition "kata," meaning thoroughly, or completely, or perfectly, all the way down; and the word "art," which, starting doubtless as a verb, went the rounds as noun, adverb and verb again, and here it is found in the perfect tense, with the perfect participle, and the appropriate part of the verb to be.

It can hardly be an accident that the root of this word is our word "art." There are two essential ideas in art, that of creation and that of harmony or unity. Not creation in the sense of bringing into existence something out of nothing, but of bringing into existence new forms out of old material. And remember that this is what Paul says the church ought to be, a new body and that thoroughly unified and harmonized. This is the work of an artist.

Art covers many fields of activity, from plowing a field, which was the primitive art, (aro, to plow) to the cathedral, or the painting by a master artist or a musical composition in which sounds are selected and blended into the harmony of a great oratorio. In whatever field the artist is working the two ideas essential in art are always present; there must be then, a new creation by putting together materials ready to hand; and they must be so joined to gether as to harmonize perfectly. The product must have unity. This is true whether it is dress-making, automobile manufacture, architecture, painting, statuary, music or cooking.

Perhaps the natural emphasis would be rather on the unity or harmony more than on the idea of creating new forms. At least that is what strikes the eye, or ear, or the imagination. And that certainly is what is uppermost in the mind of Paul when he uses this word, "perfected together," in first Corinthians. Here is his exhortation: "Now I beseech you, brethren, through the name of our Lord, Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind, and in the same judgment."

There is good reason for his urgent admonition. He says that he has heard that there are contentions among them. One says, "I am of Paul, and I of Apollos; and I of Cephas; and I of Christ." And three or four chapters are taken up with discussing this matter. Now we can see why he is anxious for them to be "perfected together."

It will help us to realize the force of this word if we will look at two other places where it occurs in the New Testament. One of these is on the occasion of the royal entry of Jesus into Jerusalem shortly before his crucifixion. The people greeted him with shouts and songs of "Hosanna; Blessed is he that cometh in the name of the Lord." The children joined the chorus and swelled the anthem. Some of the Pharisees protested, but Jesus said, "Out of the mouths of babes hast thou 'perfected' praise." This word "perfected" is the same as in I Cor. 1:10. It is the representation of a mighty orchestra, made up of many instruments of varying kinds. But there is one theme and one leader and one dominant note. All are brought into perfect accord and harmony; all are made to join in expressing the same sentiment. There is variety in the voices, but they blend into perfect unity. And it isn't good music until this is done. It is the perfection

of art when this is accomplished. Jesus did not think the praise would be complete without the piping voices of these little children. There needs to be bass and tenor and alto and soprano. There may be stringed instruments, and wind instruments, and drums and cymbals. But it is only music when the sounds are in unison and harmony. There is room for variety of people in a church, but they need to be "perfected together into the same mind and in the same judgment."

Another use of the word is in the eleventh chapter of Hebrews where it is said, "By faith we understand that the worlds have been framed by the word of God." Here the word "framed" is the same as our "perfectly fitted together" of first Corinthians. The picture is that of God as an artist or construction engineer, proceeding to build a universe. And remember the meaning of "uni-ver-sal," based on its unity. The Greeks called it a "kosmos," because of its artistic unity and beauty. Now whether we think of the "worlds" here as the visible, material creation, or as the successive "ages" which have followed one another in orderly procession, the idea is the same, that of unity, correlation, harmony, artistic beauty. The product is a work of art, the work of an artist. Thus we speak of the "music of the spheres." God is the architect.

Now this is the word that Paul uses in the admonition to the Corinthians. Could there be anything more appropriate? The church is God's work of art. Paul is God's master builder. The materials are of the most diverse sort, and necessarily so. The church at Corinth was a conspicuous example of what may be seen in some degree in every church, in that it was made up of many diverse elements which needed to be harmonized and unified. This is exactly what the gospel of Jesus Christ and the Spirit of God are expected to do in a church, making one body with many members; having one Spirit but many forms of ministry.

Corinth was the meeting place of many races. It was a commercial city on the crossing of the world's highways, where all sorts of people met. And these diverse elements were doubtless represented in the church at that place. But in every church we have the same problem in some measure. There are people with culture and people without culture; people with money and people without money; people with different traditions and ideas; for they do not have to be of different races or social or financial condition to have conflicting opinions. They have all to be brought into unity with the Spirit of Christ.

Every other organization on earth is made up of people of some one kind or class. They are drawn together by their common occupation, or pursuits, or position in the world; or by their tastes or the agreements of one sort and another. Thus you have the federation of labor, with its subsidiary unions. You have your music clubs, garden clubs, lodges, orders, guilds, blocs, fraternities, etc. These are all brought together by the similarity of tastes, position occupation or natural characteristics. Not so in the church. This includes all sorts. It is intended for all; and all are equally at home in it. And there are no distinctions among them. By the operation of the one Spirit and by the consent of their own wills, by the active cooperation of every member, they are to be perfectly joined together in the same mind and in the same judgment. This is more than outward or passive union. It is vital, spiritual, powerful, active, dominant. It is ours to "keep the unity of the Spirit in the bond of peace." Are you guilty of a breach of the peace?

—BP—

When putting away your store of food for the Winter, remember the Orphan children in the home in Jackson. Recall the simple and beautiful words of Boaz to the reapers: "Let fall also some of the handfuls of purpose for her and leave them that she may glean them."

—BP—

Efficiency is the ability to get something done, to get the most possible good accomplished. Don't think you are absolved when you say I have tried, but just couldn't do it. Then you had better begin working on yourself. What about getting your people to take The Baptist Record?

## THE DRAGON AND WOMAN AND CHILD

With chapter twelve in the book of Revelation begins a new method of revealing some old truths or facts. In the story of the Woman who bears a man-child, and the efforts of the Dragon to destroy them, is pictured the ever-recurring story of opposition to the light, the fight to destroy the truth of God. This truth is embodied in and advocated by the Kingdom of God; and the opposition is embodied in and controlled by Satan. The same struggle which we have seen in previous symbolic representations in the earlier chapters is now portrayed in the picture of the dragon that comes down out of heaven, the beast that comes up out of the sea (chapter 13:10), and "another beast coming up out of the earth, (chapter 13:11-18).

The woman clothed in the Sun, the moon under her feet, and her head surrounded with a diadem of twelve stars, is the symbol of light. In New York harbor you may see a symbolic statue of "Liberty enlightening the world." But here you see a picture of Truth revealing the purpose of God to man. "In him was life and the life was the light of men. And the light shineth in darkness and the darkness overcame it not." "This is the message which we have heard from him and announce to you, that God is light, and in him is no darkness at all." All creation and all of revelation is to enlighten us with the knowledge of God. What could better symbolize this attribute and purpose of God, than a woman arrayed in the Sun, the moon under her feet and a tiara of stars on her head. The luminaries which were made to rule the day and the night are here gathered in a galaxy of revelation.

The consummation of this mission of light is only attained by the birth into the world of the Son of God. The purposes of God cannot be accomplished without him. He is the light of the world. All other revelation points to him, and all other is for the purpose of giving birth to him. The woman travails in birth and is in pain to be delivered until he comes. The kingdom of God finds its consummation and exponent in Him.

But even before his birth there is a strange "sign in heaven," the opposition to the Son of God started among the heavenly hosts. Satan was once one of them. We take it that the fight is not merely in the spiritual realm, but in the original abode of spirits. Jesus speaks of the devil as one who had "fallen from heaven." And here in this Revelation given to John he is spoken of as a great red dragon; powerful, malicious, blood-thirsty, repulsive, destructive. The seven heads and ten horns betoken great power, for Satan is represented in Ephesians, sixth chapter, as the head of a great host of wicked spirits. His tail draweth the third part of the stars of heaven and did cast them to the earth. He has an immense following of spirits now called demons in the New Testament.

Satan, symbolized in the dragon, recognizes that the crisis of the world is on when Jesus is born. He lays himself out full strength to prevent the accomplishment of the purpose of God. He sought to destroy him in infancy; he sought to turn him from his purpose after his baptism; he hounded him all through his ministry, and mistakenly thought his purpose was accomplished when he had crucified him.

But this "man-child; who is to rule all the nations with a rod of iron, was caught up unto God and to his throne." Then follows the "war in heaven," where Michael and his angels went forth to war with the dragon and his angels. The dragon was cast out, and his angels, down to the earth. This is a conflict about which we know nothing else, for there is no other mention of it in the Bible. But earth becomes the field of his malicious operations. Notice the names by which he is called: dragon, serpent, devil, Satan, deceiver of the whole world, accuser of our brethren.

Those on earth who represent Jesus are henceforth the objects of the devil's attention and attack. The woman who is the light bearer, the pillar and ground of the truth, is persecuted. The true church of God is the embodiment of God's purpose, the agent of his activities and consequent-



MAN AND CHILD

the book of Revelation... the Woman who bears... the Dragon to... ever-recurring story... fight to destroy the... embodied in and ad... and the opposi... olled by Satan. The... seen in previous... the earlier chapters... ure of the dragon... ren, the beast that... chapter 13:10), and... of the earth, (chap... the moon under... ded with a diadem... of light. In New... symbolic statue of... d." But here you... ng the purpose of... and the life was... t shineth in dark... ne it not." "This... heard from him... is light, and in... l creation and all... with the knowl... er symbolize this... than a woman... der her feet and... The luminaries... ay and the night... revelation. The... ssion of light is... the world of the... od cannot be ac... the light of the... ts to him, and... ing birth to him... is in pain to be... kingdom of God... ent in Him. re is a strange... to the Son of... hosts. Satan... t that the fight... alm, but in the... speaks of the... a heaven." And... n he is spoken... ful, malicious... e. The seven... at power, for... sixth chapter... d spirits. His... tars of heaven... e has an im... ed demons in... n, recognizes... when Jesus is... length to pre... pose of God... y; he sought... his baptism;... try, and mis... accomplished... e all the na... up unto God... the "war in... s went forth... angels. The... down to the... h we know... ention of it... field of his... es by which... tan, deceiv... brethren. are hence... on and at... bearer, the... cuted. The... t of God's... consequent.

by the object of the devil's hatred and persecution. But the victory of Jesus over the power of the enemy is the assurance of victory for all the people of God. If he has won we will win. If the war in heaven resulted in the casting out of Satan, the war carried on against him on earth will be sure of success. "The prince of this world hath been judged." Jesus said while in the midst of a great fight, "Now is the judgment of this world, now is the prince of this world cast out, and I, if I be lifted up, will draw all men unto myself." He said to the disciples, "Be of good cheer; I have overcome the world."

This is the reason there was "a great voice in heaven saying, Now is the salvation, and the power and the kingdom of our God, and the authority of his Christ; for the accuser of our brethren is cast down, who accuseth them day and night before our God." The victory has been won for us by the Lord Jesus, and it will be won in us and through us by him. There have been victories in the past; others have overcome because of the blood of the lamb and because of the word of their testimony. And others will. They loved not their life even unto death; and martyrs may be demanded in the future. But this will be the way of victory.

We are traveling home to God  
In the way our fathers trod;  
They are happy now and we  
Soon their happiness shall see.

GOD IS NOT MOCKED

This is God's world, God's universe. He made it; He made the laws by which it operates; and He is still working all things according to His own will. God rules. The man who ignores Him, the Bible says, is a fool. You cannot shunt Him aside. You cannot disregard Him and get by with it. To speak of the "law of cause and effect" is just another way of speaking of the will of God. To speak of the "laws of nature" may be from a too sensitive reverence for God that avoids the mention of His name; or it may be a conscious effort to ignore or even deny His existence. But you can not rule Him out. "God is not mocked."

The place where this scripture phrase occurs gives it a particular application, teaching us that there are certain laws with reference to sowing and reaping which express the fixed and invariable, the righteous and gracious will of God. The application is this: If you sow, you will reap; if you don't sow, you won't reap. And you will reap what you sow. And Paul supports the statement with the ultimate that God is not mocked. That is to say, the law is invariable; you can't hope to avoid it. You need not think that you will be an exception, that somehow something will intervene to prevent it. The whole course of nature is not going to be reversed. God is not going to be set aside and ignored.

And now as to Paul's purpose in appealing to this fundamental fact of nature and supernature. He is telling them if they want to have spiritual life, to have it in abundant measure, they must follow the universal and invariable law of the harvest. They must sow to the spirit. If you sow, you reap. If you don't sow you won't reap. And don't think that you can fool God and get a harvest of spiritual life without giving specific attention to it.

Spiritual life is the product of truth planted in the mind and heart. All the winds that blow, all the sunshine which falls; all the rain that is poured out on the earth will not produce a harvest unless the seed is sown. And all the sentimental emotionalism; all the modern machinery that can be introduced on the farm where your soul lives will not produce spiritual life where the seed of truth is not planted in the minds and hearts of the people.

We do not hesitate to say, we are most insistent to say, that no means of placing the truth in the minds of old and young surpasses the use of religious literature. The Bible itself is the great source of truth. And whatever literature brings the message of the Bible best to our minds is the means under God of planting the truth in the lives of our people.

Paul says, "Let him that is taught in the word share with him that teaches." That is, the way the man sows the seed. He provides himself with an instructor, and is willing to pay the price for the instruction. The man who deprives himself or his family of religious instruction, who fails to put religious literature in the home is doomed to barrenness and spiritual poverty. "Buy the truth and sell it not," is still an exhortation that is needed sorely in our churches. Don't fool yourself; you can't reverse the laws of the universe.

Dr. S. E. Tull gladdened our office with a visit this week. We hope he will come back to Mississippi to stay.

Howard College has elected Mr. Frank Leavell as president. He has not given the trustees an answer yet, awaiting his return from a vacation trip in Europe.

We are sorry to hear that the Baptist Church building at Raymond was burned a few days ago. The loss is estimated at between ten and twelve thousand.

Rev. Cecil C. Chapman of Hattiesburg, Miss., writes that he is leaving for a new field of work, taking charge of Whitfield Line Consolidated School, Jones County, as Superintendent. We wish for him a successful year's work in his new field of labor.

Our friend and brother, Rev. Fred W. Long, passed away Monday morning. His genial smile and hearty hand shake will certainly be missed. He has served as Sunday School Secretary for the Interdenominational Sunday School work in the State for many years.

Dr. Walter M. Gilmore, who as publicity director has been connected with the Executive Committee of the Southern Baptist Convention, will henceforth perform the same duties, but in connection with the Promotion Committee. His address is Knoxville, Tenn., care First Baptist Church.

It is said that the discontinuance of Book Talks, and Hints and Helps, by the Sunday School Board will save from eight to ten thousand dollars a year. And everything that these publications carried which was worth while can be carried to far greater advantage in the State denominational papers.

Dr. J. W. Storer resigns as pastor of Grove Ave. Church, Richmond, Va., to accept the call of First Church, Tulsa, Oklahoma, where he will begin his new work Sept. 13. He will be remembered in Mississippi as pastor of the First Baptist Church of Greenwood. He has been in Richmond for six years.

We are told that two thousand banks have closed their doors in the past two years. During the same period 25,000 business houses have gone into the hands of receivers. In view of these things Baptist institutions have held their own pretty well. Probably 100 banks have closed in Mississippi. How many colleges?

Dr. W. J. McGlothlin was taken ill at Georgia Baptist Assembly, where he was delivering a series of missionary addresses on the book of Acts. Dr. R. Q. Leavell took his place and carried on. Dr. McGlothlin was taken to the Baptist Hospital in Atlanta and was soon able to return to his home in Greenville, S. C.

Brother Carl Larsen, a student in Mississippi College, has been holding meetings this summer in neglected places, not waiting for anybody to appoint him or pay him a salary. He preached at Bolton for ten days. Later he went to Myrtleville in Yazoo County, where he held a meeting, baptized seven people and organized a church of thirteen members. He then went a few miles further to Nod and held a meeting, baptizing six others. He will be glad to continue this kind of work.

Who was it said that a dude is a sport model of an idiot?

Heroic New Orleans Baptists endorsed note Baptist Bible Institute \$10,000.00 due November 1 to meet emergency payments. Please send help, large or small, to relieve these endorsers.—W. W. Hamilton, President.

Dr. Chas. S. Henderson, pastor of the First Baptist Church, Greenville, Mrs. Henderson and children are on a vacation trip to points in Georgia, Tennessee, Kentucky and Illinois. They are traveling in a new car presented by the Board of Deacons on the eve of their departure. During the absence of Dr. Henderson the pulpit of the First Baptist Church will be supplied by Dr. H. L. Martin and Dr. D. M. Nelson, Mississippi College, Clinton.

SUNDAY SCHOOL ATTENDANCE  
AUGUST 16, 1931

Jackson, First Church.....	607
Jackson, Calvary Church.....	501
Jackson, Griffith Memorial Church.....	280
Jackson, Davis Memorial Church.....	315
Jackson, Parkway Church.....	167
Jackson, Northside Church.....	45
Meridian, First Church.....	578
McComb, First Church.....	201
Columbus, First Church.....	579
Laurel, First Church.....	456
West Laurel Church.....	327
Second Avenue Church, Laurel.....	205
Wausau Baptist Church, Laurel.....	34

GETTING AT THE ROOT

God's way of victory is not the mastering of one sin after another until all are conquered. It is possible to be so concerned over sins that we do not get the victory over sin. So often we are tempted to think we shall be victorious "if only I can get rid of that temper," or "if I can get control of that sharp tongue," or "if only I can stop worrying." But improvement little by little is the method used in the "Old Adam Improvement Society" in which so many Christians hold shares. If you had a bush in your garden that bore poisonous berries, would you be content to fertilize it and care for it, and then carefully pick off the berries as they appeared? No, indeed! You would dig it out. Or, if the root could not be dug out, you would cut off the bush and starve the root so that it could not bear fruit. God's Word tells us that there is nothing in this poisonous, old self-life of ours that can please him. He does not offer to improve it. He says that he has dealt with it by putting it to death. "Our old man is crucified with him (Christ), that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:6). When he dealt with our old carnal nature on the cross, he also dealt with the fruit of it. Therefore he calls on us, not to stop worrying, or to cease from nagging or back-biting, and the like, but to "reckon" ourselves dead to sin, not merely to sin" (Rom. 6:11). God's way of victory is a way of faith, not reformation, counting by faith upon what God has done with our old nature, and then by faith appropriating what is already ours in newness of life in Christ Jesus.—S. S. Times.

Continued from page 8  
ting a definite goal and prayerfully, tactfully and persistently working toward it. The Stewardship Committee should arrange for occasional meetings of the League. Carefully selected tithing literature should be secured and distributed. A persistent and patient canvass of the non-tithing members should be made, with the expectation that God will bless prayer and effort in adding to the League a large number not yet paying the tithe. May the Lord bless the Tithers' Fellowship League, gathered in His Name, to advance His cause by calling our people back to His plan!—Mrs. G. R. Martin, Southwide Stewardship Chmn. Woman's Missionary Union, S.B.C., 1111 Comer Building, Birmingham, Alabama.



# WILLIAM COWPER, "FARMER'S POET" AND HYMNOLOGIST

Ernest O. Sellers

This year marks the bicentennial of the birth of that brilliant but melancholic poetical genius, the "Farmer's Poet" of England but probably more widely known as one of the most outstanding hymn writers in the English language.

To have written his one or two immortal hymns and given the world his deathless epigrams is enough to make the fame of William Cowper eternal.

Dean Inge is to preach a sermon in Cowper's old parish church; Gilpin's ride will be reproduced in the streets of Olney, (Bucks, England) and school children will sing his hymns in the market place.

Some of Cowper's epigrams and metaphors are, like those coined by Shakespeare, so often quoted that men forget from whence they come. It was he who said, "God made the country, man made the town". In putting into poetry Robinson Crusoe he gave utterance to those imperishable words, "I am monarch of all I survey". It was he who said that "variety is the spice of life", and he anticipated our modern anti-war protagonists by saying:

"But war's a game, which were their subjects wise,

Kings would not play at."

Some, we are convinced, have almost been assured that his words,

"But Satan trembles when he sees

The weakest sinner on his knees",

are really to be found within the Sacred Scriptures.

No hymn book is worthy a place in the house of God that does not contain "There is a fountain filled with blood". But there are other hymnological stars in his crown. "Oh for a closer walk with God", "A glory gilds the sacred page", "Sometimes a light surprises", but brightest star of the whole constellation, is his epic,

God moves in a mysterious way,

His wonders to perform;

He plants his footsteps in the sea

And rides upon the storm.

That hymn alone is sufficient to fix his place in the front rank of all hymn writers.

Born November 26, 1731, William Comper was the son of a clergyman. He died at Dereham, Norfolk, April 25, 1800, being in his 69th year. He studied law and was admitted to the bar but refused a political position as he thought it had been offered to him dishonestly. He fell in love with a young lady but was refused marriage by her parents.

Through much of his life he was afflicted with melancholia and at times by insanity. He sought literary occupation as an antidote for his disorder of mind and the necessary concentration thereto was a partial relief. One of his widely known compositions was the "Task", "an able and delightful moral and domestic treatise in blank verse". In that same style he translated Homer's *Odyssey* and *Illiad*.

Competent critics tell us that the English language was greatly enriched by his work. He brought it to a sense of humor and in clear, crisp English, chanted the simple human affections. Benjamin Franklin said: "There is something so new, so easy and so correct in language, so clear in expression yet so concise, and so just in sentiments, that I have read the whole with pleasure and some of his poems more than once."

Cowper is sometimes charged "with going crazy with or over religion." But such is not correct. An illogical illusion and pessimism caused his reason to decay. "He was the pitiful victim of the fatal delusion that he had committed the unpardonable sin". During his periods of insanity he made attempts upon his life, as he confesses, "by laudanum, cord and knife." As has been stated his poetry was his great consolation.

The following taken from Chalmer's "Lectures on the Epistle to the Romans", gives an account of Cowper's conversion to Christ and ought to answer the accusation above mentioned. The event took place at St. Albans in 1764 when he

was about 33 years of age and, by his own account, quite without any serious religion. Nor had it anything to do with Christian doctrine or Christian practices. His great relief came with his first sight in the Scriptures of the divine mercy in our Lord Jesus Christ. His own account is as follows:

"But the happy period which was to afford me a clear opening of the free mercy of God in Christ Jesus was now arrived. I flung myself in a chair, and, seeing a Bible, ventured to apply to it for comfort and instruction. The first verse I saw was the twenty-fifth verse of the third chapter of Romans: 'Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.' I immediately received strength to believe it and the full beams of the Sun of Righteousness shown upon me. I saw the sufficiency of the Atonement, sealed in His blood and all the fullness and completeness of His justification. Unless the arm of the Almighty had been underneath me I think I had died with gratitude and joy."

Cowper's name is forever associated with that "old blasphemer", John Newton, another of England's greatest hymn writers. Together they put out the "Olney Hymns", prepared primarily for Newton's own service but also by Newton's desire to occupy Cowper's mind "with pleasant thoughts." Newton was driven to Christ "by the violence of his sins", Cowper, "by the violence of his sufferings." Newton's hobby was "saving grace" (Amazing Grace), Cowper's, "consoling grace".

Our churches might profitably take recognition of this bicentennial. It would be interesting indeed to know how many there are who have pressed forward into the Kingdom during the singing of "There is a fountain filled with blood".

The Baptist Bible Institute,  
New Orleans, Louisiana.

—BR—

"They loved not their life even unto death" (Rev. 12:11). You don't have to go back 1900 years to find men who "count not their lives dear unto themselves that they accomplish their course and the ministry which they received from the Lord Jesus, to testify the gospel of the grace of God. There are men and women of this kind on the mission fields today. Gen. Smedley D. Butler, who commanded the U. S. Marines in China for two years, tells of one in this way:

"There was one chap in particular, and there were plenty like him in China, who lived in an unprotected spot outside Shanghai. Perhaps it was ten miles from the city—ten miles of Chinese roads. I met him one day and suggested that he had better come in where we could give him protection. I told him that if the Chinese should burn down his building they would be compelled to pay for it.

"That good old fellow said to me, 'I'm out here spreading the gospel of Christ, and I never heard of Christ needing a bodyguard. If I have to be protected with bayonets in order to preach His gospel, then I am going home.'

"I admired his stand so much that I told him to stay where he was and if he got into trouble with the Chinese we would come and rescue him. He did not go home. He stuck to the job and, fortunately, there was no trouble. His attitude appealed to me immensely—it would appeal to any marine. There was a man who was willing to place his life in jeopardy for an ideal."—*Missionary Review of the World*.

—BR—

We have just closed our meeting in Newton. One of the best we have had in a long, long time. Dr. W. M. Bostick did the preaching and Jack Perkins led the singing for us. The meeting was characterized by great spiritual power throughout all the services. It was a revival of religion in the hearts of great numbers. There were twenty accessions to the church, seven by transfer of membership and thirteen by baptism. We feel that the Lord has visited us in a very gracious way. May His kingdom come.—J. E. Wills, Pastor.

## INTERESTING FIGURES

By Louis J. Bristow, Superintendent

Figures are a poor medium through which to express the feelings, or by which to convey an idea of worthy service. Yet they form the best vehicle by which to convey certain ideas.

Figures for the first six months of 1931 indicate that the Southern Baptist Hospital, New Orleans, had a better half-year than many other business or religious enterprises. The auditors have completed their audit and reported to the Hospital Commission the results of their work. While there was a considerable falling off in the income, due to the depression, the end of the six months period showed that all maturing bonds, all interest and all operating expenses had been paid promptly; and that the Hospital had given free service to hundreds of persons at a cost of more than \$14,000, which likewise was paid.

I say the loss in income was due to the economic depression. This is indicated by the fact that patients took the less expensive accommodations, called fewer special nurses, bought less so-called "extras"; and the fact that there was a considerable loss in the number of medical patients, while the number of surgical patients was increased over the same period for 1930. Medical patients may be treated at home, but not so surgical.

Receipts from the co-operative program were not sufficient to pay interest on the capital debt; but the difference was paid from hospital earnings, and all payments on the debt itself were made from earnings. The net earnings for the six months were \$23,659, which was not bad in the circumstances.

"Healing Humanity's Hurt" is our motto, and has been our slogan in advertising and publicity. The phrase indicates our primary task; and that phrase is now being used by other Baptist hospitals. Peter said that Jesus "went about doing good, and healing all that were oppressed of the devil; for God was with him" (Acts 10:38). Sickness is an oppression of the devil as is indicated in the words of Jesus respecting the woman who "had a spirit of infirmity for eighteen years, and was bowed together, and could in no wise lift herself up". He said she was "a daughter of Abraham whom Satan hath bound."

New Orleans.

—BR—

Pastor J. E. Kinsey reports thirteen additions at Nora Smith Church where Bro. S. V. Gullett assisted in a meeting and six in his other two churches.

—BR—

Do you remember how the priests of Baal when in a contest with Elijah to call fire down from heaven, how they leaped about on the altar and yelled "O Baal, hear us; O Baal, hear us". That was the finest example of "pep" and "speinktum" we have anywhere heard about.

Dr. Harry Leland Martin, Secretary of the Mississippi Baptist Education Commission, is getting ready to raise \$60,000 to pay off the debt which we didn't pay last year. This is no new debt; just the remnant of the old one. The organization is completed on paper. There is a chairman in every county, and will be one in every church. Notices have been sent to all the county chairmen asking their cooperation. Don't let anybody fail in this hour of special effort. The campaign will be put through in November. Our cooperative spirit will be tested now.

—BR—

We are going to have our hands full this fall in the regular work of the denomination and in some special features of the work. First comes State Mission Week in September. Get in line. The Women's Mission Societies and the Sunday Schools are planning to raise \$10,000 each. Get in line. Things are not done merely by making announcements, getting out literature and passing resolutions. That may be just our way of "passing the buck". Let the Sunday School superintendents and the W. M. S. presidents immediately inform themselves, and then get the information passed on down the line. If we get this job well off our hands in September, the others will come easier.



## A BEAUTIFUL MINISTRY

Eldridge B. Hatcher

Christmas presents are being packed up for shipment to China, where they will be put on the Christmas tree next Christmas for the blind children in the Blind Girls' Home in Canton. At the head of this school is Mrs. Dr. J. R. Graves. The senders of these presents are the children in the Girls' Auxiliary and the Sunbeam societies of the Lowrey Memorial Baptist Church here in Blue Mountain.

Here is the story: These two societies, under the leadership of Miss Mary Anderson and Miss Nora Lee Ray, decided that they would give a little Christmas play in the auditorium of the college here and the play was given last Saturday night. There on the stage was the tree, laden with its toys which were handed to the happy children.

The next scene in the play represented the children leaving the tree for their homes, when some of them expressed a desire that they might help some less fortunate children to have a happy Christmas. That night one of the girls dreamed that she saw the Chinese children all gathered around a tree from which the presents were handed to them and that these presents came from their own society here.

She awoke and determined to make the dream come true.

The presents on the tree in that Saturday night play are to be sent by the children to the Chinese children in the school to be put on their tree next Christmas.

The play itself was unique. The program, which was arranged by Mrs. Quitman Hardin, contained various features in which the children took part, and, as a result, many toys and other presents (with money also) will soon be on their way across the ocean.

## THE BAPTIST RECORD

By L. E. Hall, Hattiesburg, Miss.

I think there are but few men living who have read any one paper as long and as continuously as I have read The Baptist Record. I have been reading it for more than fifty years. It was first published at Clinton, Miss. Brother M. T. Martin was its business manager. Brother J. B. Gambrell was its editor. These two really great and good men were my intimate friends as long as they lived. Eternity alone will reveal what the Record has been worth to individuals, our churches, our denomination, and to the world. Its management and its editorial work have changed hands several times but I have missed but very few copies of it in a half century.

It is my firm conviction that there never has been a time when the Record was more greatly needed than it is at present. It seems to me that we have reached a crisis in the history of the race. This, of course, involves the well-being of our churches and the future usefulness of the denomination. I am also sure that there never has been a time when the Record was better managed or better edited than it is at present. It justly merits the cooperation and hearty support of every Baptist in Mississippi. I have never known an editor who was more courageous and more loyal to the truth than is the present editor of The Baptist Record. It is with serious regret that I have recently learned that some of our best and most useful brethren and sisters are not taking it. It is my purpose to write for it and in every other way possible to help it in this hour of its need. It occupies a place that cannot be filled by any other instrumentality, and it serves a purpose that can be served by nothing else. I do most earnestly hope that our good people will use their best endeavor to increase its circulation and thereby increase its usefulness.

The editor and his wife leave Tuesday of this week for a short vacation. He will be out of the office for two weeks, and if the paper is better than usual next week, don't blame him. This excursion is for the double purpose of getting a little rest and visiting kinfolks.

## DENOMINATIONAL PAPER FIRST

Here is what the Secretary of Missions in Georgia has to say about the work of the Promotion Committee and the religious paper:

The Central Committee of the recently created Promotion Committee of the Southern Baptist Convention, together with the secretaries of the various state conventions, met last week in Memphis for a day of earnest, prayerful conference and thoughtful planning.

The proposed Southwide every-member canvass, the objective of which is tersely summed up by Dr. Fred F. Brown, the Executive Secretary of the Promotion Committee, as "An every-member canvass in every Baptist church, November 29-December 6, to enlist every Baptist in the financial support of the local work of the church and all denominational causes," was the main topic under consideration.

The Committee fully realized that this high aim, which is designed to enlist all Baptists in the support of all phases of our Lord's kingdom work, will succeed largely in proportion to the preparation made for this meaningful effort. Therefore, it was unanimously decided to recommend and urge that in every state in the Southern Convention a vigorous campaign be launched in September to largely increase the circulation of the state denominational papers.

This means that in Georgia we will go afield next month to introduce The Christian Index, our own great paper, into the homes of those of our people who are not already receiving its treasured weekly visits of information, inspiration and help. The task of enlarging the subscription list of The Christian Index is worthy of the best efforts of our leaders and people at any time. This is doubly true now that the success of one of the greatest efforts ever put forth by our denomination to more fully enlist Baptists in the work of Christ is dependent in large measure upon the information that can reach our people only through the regular weekly visits of our denominational paper.

A profoundly important service both to our denomination and to homes and lives which will be influenced will be performed by deacons, Sunday School workers, woman's missionary society leaders, young people and laymen who will join hands with their pastors in this large and immediate task of enlarging the subscription list of The Christian Index.

Pastor F. W. Varner of Pocahontas, Ark., has assisted in several gracious meetings this summer, in which 62 have been received for baptism. He was still busy when last heard from.

Pastor J. L. Price reports two good meetings in Walthall county. The first was at Crystal Springs church, where W. A. Green, of Meadville, assisted him. There were good congregations. The meeting continued for six days. The preaching was as good as the best. Five were received for baptism. The church was thoroughly enlisted and good results will be still coming. Brother Green also assisted in the meeting at New Zion church for six days and nights. Crowds overflowed the house which easily holds 500 people. People came from far and near, and they want Brother Green to come again. There were twelve baptized at New Zion and three joined by letter.

Scientific method in religion? You've heard about the wit or nit-wit who asked a groceryman at how much a yard he sold his molasses. The groceryman said five cents a yard, dipping his finger in the molasses and smearing it a yard's length on the counter. "Wrap it up", said the inquirer. That's about the size of it when somebody talks about the scientific method in religion. You don't smell a rose with your fingers, nor taste your soup by dipping your thumb in it. And you will not by searching find out God, nor measure the Almighty with your tape line. "No one knoweth who the Son is but the Father, and who the Father but the Son and he to whomsoever the Son willeth to reveal Him". Yes religion is a matter of revelation. And the wind bloweth where it listeth.

Prof. E. O. Sellers was speaker for the Methodist Seaside Assembly last Sunday.

Dr. T. J. Barksdale of Louisville, Ky., has been on a visit to his mother at Summit, Miss.

Dr. Roland Q. Leavell was recently elected President of the Georgia Baptist Assembly meeting at Blue Ridge.

An earthquake in central and western Texas last Sunday was widespread but apparently did little damage.

Dr. Francis Judson Chastain, new pastor at Shaw and Boyle, plans to put The Baptist Record into the homes of all his members.

Dr. C. C. Morrison, editor of the liberal organ, "Christian Century", becomes one of the lecturers on preaching at Chicago Theological Seminary.

If you cannot send us \$2.00 for a year's subscription or \$1.00 for six months send 50 cents for three months. Keep the paper in your home.

The summer school of Mississippi College closes on Friday of this week, graduating twenty young people. The fall session begins on the eighth of September.

Rev. J. A. Bennett of Utica, Ky., passed away recently at the age of 78. We were associated with him in the Lord's work some years ago in his native state.

If you are a loyal Baptist won't you show your loyalty by standing by your denominational paper? Team work is the only way to make it a success.

Brother Joe Canzoneri recently returned from helping Pastor W. M. More in a meeting at Union Church near Grand Bay, Ala. There were thirteen additions to the church.

There are probably five times as many Baptists in Jackson as there are Presbyterians. But there are five Presbyterian churches distributed over the city, and only six Baptist churches. The Presbyterians are going after the folks.

The Carnegie Foundation for the Advancement of Teaching made public a report which with commendable boldness criticizes the work of colleges because the student appears to reach his highest point of knowledge when a Freshman. It is said that a college senior recognizes only 61 out of a hundred words in familiar use, and has fewer words in his vocabulary when graduating than in his freshman year. It also criticizes the "political colonels" in the G. A. R. and in the American Legion, whose chief interest is in pensions and bonuses.

Dr. F. F. Brown of Knoxville, Executive Secretary of the Promotion Committee of the Southern Baptist Convention, writes us that at the meeting of the Central Committee and the State Secretaries held Aug. 6 in Memphis the following was unanimously adopted as the report of a special committee of which Dr. L. E. Barton of Alabama was chairman: "We, your Committee, recommend: (1) That the month of September be designated Denominational Paper Month. (2) That the State paper be sent, by the State Boards, complimentary, to all pastors who are not now receiving it, for a period of three months beginning September 1st, and that those pastors so receiving the paper be requested, along with all other pastors, to cooperate in increasing the circulation in the churches. (3) That envelopes be printed bearing a subscription form, and that these be distributed in churches following a public appeal for subscriptions requesting all new subscribers to fill out the form on the envelope enclosing the subscription price and turn in to the proper committee before leaving church. (4) That a committee be designated in the church whose duty it shall be to push the subscription to the paper until all members shall have been solicited and to send in all subscriptions to the paper."



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum  
Col. Cor.—Miss Frances Landrum  
Rec. Sect.—Mrs. D. C. Simmons, Jackson, Miss.  
Per. Service—Mrs. R. A. Kimbrough, Charleston, Miss.

Pres.—Mrs. A. J. Aven, Clinton, Miss.  
Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.  
Cor. Sect.—Miss Fannie Traylor.

Mission Study—Miss Margaret Buchanan, Blue Mountain, Miss.  
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton  
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

### ADZAN

#### (Call to Prayer)

"Come to prayer! Come to prayer!  
Come unto salvation.  
God is great! God is great!  
There is no other God but God."

These are the words of the Moslem Muezzin, as high up on the minaret of the mosque he sends forth the call to prayer. Wherever a Mohammedan may be, in the market, mosque or sandy desert; in whatever important or trivial task he may be engaged, there is instant response. Unrolling his prayer rug he spreads it out, prostrates himself upon it, face toward Mecca, and palms of his hands placed upon the sacred symbols in the rug's corners. For the time he feels himself face to face with Allah, with no human being between him and his maker.

Prayer is the Moslem's chief religious duty, and to express that a man is not a Moslem or is a backslider, he is called a "Neglector of Prayer". Five times daily must he observe this solemn duty. In the period of the greatest glory of the Moslem power, this universal custom with all its mystic meaning to the suppliant was the potent factor in the incredible speed and facility with which the conquest of millions of people was achieved and which perpetuated for centuries the conflict between The Cross and the Crescent. The solidarity of "The Faithful" in this one thing made for unity in purpose and effort.

Shall a Moslem rebuke a Christian? Shall a follower of Mahomet be more faithful than a disciple of the Lord and Savior Jesus Christ?

Truly "God is great and there is no other God but God," and He hath said to His followers: "If my people which are called by my name shall humble themselves and pray, and seek my face, and turn from their wicked ways, then will I hear from Heaven; and will forgive their sins and will heal their land."—Prayer is the natural atmosphere of the Christian. A recognition that all good things come from Him whose we are, begets an acknowledgment of God's resources and our needs, an humble yet confident plea for provision to meet these needs, and a spontaneous tribute of praise for abounding mercies. The logical corollary is an expanding soul, a readier and a more diligent hand. Ezekiel saw in his vision the four living creatures each with its four wings "and they had the hands of a man under their wings,"—spiritual aspiration, divinely-born ideals that help us to "mount up with wings as eagles," and under the wings, inspired and motivated by them are our human hands to make concrete and permanent the heavenly vision. Prayer wings carry us to the Throne of Grace and bring back the Father's strengthening for dedicated hands.

Our call to prayer for State Missions is imminent and urgent. A great task confronts us; its very magnitude is a challenge to Mississippi W. M. U. which has ever been intrigued by the lure of "the impossible task," and always has found that what has been impossible to man has been altogether possible to God. We "can do all things through Christ who strengtheneth" us; then for a season let us go apart and pray for a wisdom born from above, a courage that knows no defeat, and a sacrificial giving that does not know it is sacrifice, so joyous and loving is it.

Ready to our hands lie the tools for the task: The Survey of State Missions, the Sunday School Program, the W. M. U. Programs for the Week of Prayer, Special sermons, etc. Let us not be slow to use them. District, associational and local chairmen be alert in directing and aiding, for much depends upon your leadership. With all forces informed, and heartened with the conviction

## Our Young People's Column

### "LABORERS TOGETHER WITH GOD"

All of us remember the story of the aged father who called each of his six sons to his death bed and asked that they watch as he gave them an object lesson. Then he took a little stick and broke it in their presence. Another and another until six had been broken. Then he took six sticks of the same wood as the other, tied together by a cord and tried to break them, but this time in vain. Of course, the sons saw immediately what their old father was trying to show them. "In unity there is strength." He wanted his sons to stand together and help each other in life when business depression or temptation would try to break them down. Bound together by the cord of love, their family would stand forever.

Now, I am thinking of another family—God's family. Isn't it grand to think that each one of us is a member of our Heavenly Father's family? This earthly father died and left his sons, but our Father says, "Lo, I am with you always." We are "laborers together with God." We are bound together by His love, and "Love never faileth." I just love to work with something that is a success, don't you? Well, this week we have been getting a new picture of God's Work in Ps. 72:17. Read it and see if you think our Father's business is going to fail. No, He isn't going to fail, but we must not fail Him. We must stand together and realize that we are laborers for Him and with Him.

This week there has come to each of your leaders a complete announcement of our Stewardship Declaration Contest; a Youth Roll Call Sheet; some plans for our Day of Continuous Prayer for State Missions September 23. In this material there is an opportunity given each of us to show how really glad we are to be "Laborers together with God." I am expecting each of you to begin immediately on your local church Stewardship Contest. Sunbeams, memorize your Scripture well; Juniors, select your talk from the leaflet your leader has (if she hasn't received one tell her to write to Box 520, Jackson, Mississippi, immediately, or show you the copy in September "World Comrades" because you must not lose a minute). Intermediates, write the best talk you can and get busy. You, too, Y. W. A's. I am expecting wonderful cooperation from each of you and I know our State Contest, March 19, 1931, at Jackson First Church, will be a glorious event.

From the various activities for our young people, we see vast fields of service for the auxiliaries. There comes with service development of Christian character. As we look around us we do not see a greater need, than that of strong men and women to line up against the evils of the day and fight for those principles that will maintain a Christian nation.

tion that \$10,000 for State Missions means a glorious move forward in Kingdom work and honor of our King, let us draw near to Him for a final word of cheer and approval and go forth to assured victory....

"Come to prayer! Come to prayer!  
God is great! God is great!  
There is no other God but God."

—Mrs. G. W. Riley.

When you read this page your Week of Prayer material will be on its way to your president. I trust every member of your Society will be ready to take part in the program. Make good use of it for it has cost much in time, thought and money and has been sent out with a prayer from our hearts that it will help to accomplish that for which it is sent.

Within a few days we will have a tract explaining the four months' tithing plan and also a card to be used in promoting that plan. I am sure you will be interested enough to write a card to the office for them.

I am printing below a copy of the leaflet concerning the "Tithers' Fellowship League." If you have need of such a leaflet to use in your church, just drop me a card.

### Tithers' Fellowship League.—What It Is

What is the Tithers' Fellowship League? This question can, perhaps, best be answered by stating first what it is not. Certainly it is not something that calls for additional organization, nor is it something that will add to the burden of any society officer. It is not a new piece of machinery to operate.

What, then, is the Tithers' Fellowship League? It is a league (in a church or locality) composed of those who are tithers, banded together for the purpose of prayer, study of Scriptural teachings concerning tithing and personal testimony, believing that out of this fellowship of prayer, study and testimony there will come the enlistment of a large majority of our membership (and others) in systematic, proportionate giving for the advancement of the Kingdom of God.

### Why Is It Needed?

Who are the logical ones to win new tithers? Those who are already tithing! A significant movement was launched by Woman's Missionary Union in our annual meeting held in Birmingham in May. A campaign was authorized, beginning with September, to present to the women and young people of our societies who are not tithing the challenge of following God's plan for four months, believing that during this time many will become convinced that tithing is Scriptural and therefore practical. The Tithers' Fellowship League is needed to have charge of the proposed tithing campaign. It is also needed to keep the subject of tithing before our young people. It is needed to initiate plans for approaching the unenlisted constituency. Lastly, it is needed to help our individual members, encumbered with the luggage of life, to avoid the tyranny of things as they find happiness and freedom in the practice of the law of the tithe.

### How to Promote the League

The promotion of the Tithers' Fellowship League should be in the hands of the Stewardship Committee. The Stewardship Chairman, in most instances, already has a list of the tithers in her society. These, of course, constitute the nucleus for the League. Every effort should be made to enlist all tithers in the Fellowship League. This number may be increased by set-

(Continued on page 5)



## The Baptist Record

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P. L. LIPSEY, Editor

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1911, at the Post Office at Jackson, Miss.  
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RENEW PROMPTLY: Please send in  
renewal promptly and give your old  
address as well as the new when writing us  
a change. If you do not send in your  
new name will be dropped from  
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Notice, whether direct or in the  
form of resolutions of 100 words, and mar-  
keting notices of 25 words, inserted free. All  
other notices will cost one cent a  
line, which must accompany the notice.

## East Mississippi Department

By R. L. Breland

### Slate Springs

Bethany Baptist Church, located  
in Slate Springs in Calhoun county,  
held its annual revival meeting  
last Saturday. This writer had the  
pleasure of doing most of the preach-  
ing during the meeting. Great crowds  
attended each service day and night.  
The Baptists are almost unanimous  
in this community, and old Bethany  
Church is the center of religious life.  
It has stood for many years and  
many of our worthy preachers have  
pastored there. Rev. J. B. Mid-  
dleton, now of Eupora, has been pas-  
tor there for thirteen years.

The visible results of the meeting  
were twelve for baptism and one by  
other. The church seemed to be  
revived otherwise. More men will  
be in public prayer at this church  
than any I have visited in many a  
year, if ever. I did not hear a single  
refusal to lead the prayer while I  
was there and scores were asked to  
do so. That is a fine spirit and en-  
dorses a good meeting each year. I  
helped in the meeting there three  
years ago and there were about  
twenty additions by baptism, and  
the two years since have been good  
meetings. This is one of the great  
churches of the State.

The following ordained ministers  
were present part or all the time  
during the meeting and were help-  
ful: Elders Hix McPhail, Jesse Dor-  
rah, Willie Bridges, Chas. H. Dobbs,  
the pastor and the writer. This is  
a happy community for Baptist  
preachers. Elders S. E. Carter and  
Dorrah live near but were  
away in meetings. Rev. John Mc-  
Phail, age 82 and retired from the  
ministry, was present also part of  
the time.

The present pastor, Rev. J. B.  
Middleton, was located here until he  
went to Mississippi College, where  
he finished last Spring. He now  
lives at Eupora, but still serves this  
church and several others. He is  
greatly loved by his people all over  
his section. He is one of our strong  
and useful young preachers. It was  
a joy to be with him and his fine  
people again. My home was with  
Mr. and Mrs. Spencer Patterson and

their fine daughter, Miss Mary El-  
len. May the Lord bless all these  
good people and prosper them in  
things spiritual as well as material.  
They treated the visitor exceedingly  
fine. Thank you.

### Notes and Comments

Rev. and Mrs. C. H. Dobbs, and  
their son, Dr. Cary Dobbs, of Math-  
iston, attended the services at Slate  
Springs one day during the meeting.  
These good people were among my  
very best friends and helpers while  
I was their pastor at Mathiston for  
eight years. They are true blue.  
Blessings on them.

Rev. J. M. Page, of Shawnee, Ok-  
lahoma, closed a good meeting at  
Elam church, near Coffeetown, last  
Saturday. Mr. and Mrs. Green, of  
B.B.I., led in the singing. A good  
ingathering is reported. The pastor,  
Rev. S. J. Rhodes, was unable to be  
present, as he is now in Biloxi for  
his health. Bro. Page is to carry  
on Bro. Rhodes' work until his re-  
turn.

Rev. Wilton W. Simpson, of Cal-  
houn City, assisted Pastor J. M.  
Hendrix in a revival with Clear  
Springs Baptist Church, Yalobusha  
Co., last week. Much interest was  
manifested under the splendid  
preaching of Bro. Simpson. Three  
were added by baptism.

Rev. L. E. Roane, of Yalobusha  
county was seriously hurt in an ac-  
cident a few days ago and will be  
unable to work for sometime. We  
regret this brother's misfortune.

In a letter from Dr. M. E. Dodd  
since his return home from the Car-  
rollton meeting he says: "I trust  
that the seed sown will continue to  
bear fruit to the glory of our Sav-  
ior. I never had any meeting that  
was more discouraging to begin with  
and more inspiring at the end. It  
was a remarkable demonstration of  
God's goodness and of the leadership  
of the Holy Spirit." More than 100  
were added to the churches during  
the two weeks meeting.

Rev. Harvey Gray did the preach-  
ing in the Big Creek Baptist Church  
revival last week, of which he is  
pastor. At last report there were  
sixteen to be baptized.

The Methodist Recorder, London,  
tells how our English cousins get  
twisted in speech. The Recorder  
says: "We are familiar with the  
tale of the preacher who, after his  
tongue had referred to 'one tot or  
jittle,' blushed and at once corrected  
himself to 'one tit or jottle'; and  
also with that of the other clergy-  
man at Oxford who announced that  
they would sing the hymn, 'Kinquer-  
ing Congs'; but not so familiar with  
the tale of another victim of a trans-  
posing tongue who, in place of say-  
ing, 'Behold the fig tree, how it  
withereth away,' amused his audi-  
ence by asking them to behold the  
wig tree, how it fithered away.' A  
much worse case is reported from a  
gathering of people interested in  
education, who were addressed by  
the chairman. 'My friends,' he said,  
'the schoolwark is the bulhouse of  
civilization. I mean—er—the bull-  
house is the schoolwark of civiliza-  
tion.' A smile began to dawn on  
the faces of his hearers, and anx-  
ious that they should hear aright  
the profound truth he was trying to  
express, he began again. 'What I  
mean to say, my friends, is that the

warkhouse is the bulschool of—'  
He paused, and again began. 'What  
I really mean to say,' he said, 'is  
that the school bul is the house-  
wark—' The smile on his hear-  
ers' faces now gave place to an au-  
dible snigger, but the chairman was  
determined to get it right. 'The  
scowschool,' he began, and realizing  
himself wrong again, began to lose  
what equanimity he possessed. His  
hearers had nearly lost theirs. He  
mopped his brow, gritted his teeth,  
and made a fresh effort. 'As I  
was saying,' he began anew, 'the  
schoolhouse, my friends—' A sigh  
of relief went up from the audience,  
and the chairman felt easy again.  
He gazed round with suavity, and  
upon his brow there appeared the  
light of a triumphant self-confidence.  
'Yes, my friends,' he repeated, 'the  
schoolhouse is the civilizer of the  
bul—' And that was all.—Ex.

### THE NEXT SESSION AT "SOUTHWESTERN" (L. A. Myers)

The Southwestern Baptist Theo-  
logical Seminary, as formerly, is  
able to offer out of the character of  
its organization, courses that are  
inclusive, both in quality and the  
entire sweep of religious activities.  
By reason of these things, the ensu-  
ing session, opening Sept. 28th, is  
already revealing an interest marked  
by inquiry, personal and through the  
mail, both illuminating and promis-  
ing for the session of 1931-32.

#### Student Interests

Student interest, registered by the  
presence of from 450 to 600 annual-  
ly since 1925, seems to be in for  
another boost in the Fall opening.  
In addition to the inquiries, the  
bright outlook of the approaching  
school year is based upon the un-  
diminishing student interests during  
the past session when there were  
less withdrawals than in the school's  
history; and upon what the Admin-  
istration regarded to be an excellent  
showing for the summer term, re-  
cently closed.

Now, six weeks before the open-  
ing, there are early arrivals of stu-  
dents and the business administra-  
tion reports scores of Seminary cot-  
tages and dormitory rooms rented.  
A poll of early arrivals reveals, in  
a pleasing proportion, that they are

interested in the major lines of Sem-  
inary work. This means that The-  
ology, Religious Education, Sacred  
Music, and Missions for women will  
claim their usual average of appli-  
cants during the coming session.

Shannon, Miss., Aug. 17.

We have just closed one of the  
best meetings with the Brewer  
saints for two years, consequently  
they have requested this pastor to  
do the preaching. We received 17  
last year. We have for this year 20  
in all, 11 for baptism. The meeting  
held good interest throughout. We  
have to refrain mentioning the char-  
acter of preaching but the Lord  
blessed all our efforts and caused  
great rejoicing on the part of his  
people and reached the unsaved with  
apparent deep conviction as the days  
of old.

We are in our meeting here at  
Shannon, the pastor preaching. Pray  
for us.

—G. W. Rogers.

### STARKE'S UNIVERSITY SCHOOL

Military Day and Home School for  
Boys. New Schoolhouse. Teachers  
live with pupils. Modern steam-  
heated dormitory. Training that  
comes from study and discipline. In-  
dividual attention. Military Depart-  
ment under U. S. Reserve Officer.  
Target practice on regular range.  
Study Hall at night under supervi-  
sion. Cigarettes, tobacco, and hazing  
prohibited. About \$18,000.00 in  
scholarships and fellowships earned  
by former pupils. Three Rhodes  
Scholars among former pupils of  
School. Graduates admitted to col-  
lege without examination. 45th ses-  
sion opens September 9th, 1931.

Motto: Work Wins.

For Further Information Address  
J. M. Starke, Montgomery, Ala.

### HILLMAN COLLEGE

Clinton, Miss.

The oldest college for girls in Mis-  
sissippi—and one of the least ex-  
pensive. Enrollment limited to 100,  
thus making personal care and at-  
tention possible. Accredited. Ex-  
ceptionally good advantages in Pi-  
ano, Voice and Expression. The two  
colleges in Clinton and the close  
proximity to Jackson, the state cap-  
ital, make the location almost ideal.  
The new homes for students on the  
beautiful campus help to make it  
in reality "Happy, Home-like, Hill-  
man". Write for catalogue.



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**LIQUID** KILLS FLIES AND  
MOSQUITOES—DEAD!





## The Sunday School Department

### SUNDAY SCHOOL LESSON FOR AUGUST 23, 1931

(By L. D. Posey, Jena, La.)

Subject: A Gospel for All Men.

Golden Text: For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. Rom. 10:12 A.V.

Scripture for study: Acts 11:5-18; for supplemental study, Acts 10:1 to 11:18; Rom. 10:1-21.

#### Introduction

With this lesson we return to our regular course of study for the year. The date of the incidents of this lesson is most likely 41 A.D. Three cities, Joppa, Caesarea and Jerusalem, are the places where the events of the lesson occurred.

So many things of importance are involved in this lesson, that it is hard to decide what to use and what to omit. Also, a number of perfectly legitimate subjects might be drawn from the scriptures and incidents before us for study. "Peter's Vision," is probably the most comprehensive, and for that reason I shall use that as a basis for these notes.

#### The Lesson Studied

##### I. The Purpose of Peter's Vision.

When man failed as tried by the Edenic, Adamic and Noahic Covenants, God entered into a covenant with Abraham in which he promised that through him and his posterity all the nations of the earth should be blessed. Abraham was the head of the Jewish race, God's chosen people. But blinded by sin prominently manifested in prejudice, they, through the ages, failed as all men have, to do the will of God. But God's will of purpose could not be thwarted; so in the fulness of time, he sent his Son Jesus Christ, born of a woman, in every sense except a sinful nature, a man; yet, in every sense, except the constant manifestation of his effulgent glory, he was God manifest in the flesh. (Evidently the emptying of himself of his effulgent glory, Phil. 2:7, Greek, was that men might not fear him as a supernatural being, but handle him as a normal man). By this same will of God's purpose, Christ died on the cross to make propitiation for the sins of the entire race for all time. But God's remedy for man's sins would be of no avail unless made known to the entire race. Primarily, this glorious work was committed to the Jews, for the simple reason that until after Pentecost practically every disciple was either a Jew or Jewess. But again, as usual, they failed to comprehend and therefore failed to comply in its fullest sense, with the command of the risen Lord.

As already stated, this work having been committed to those who were Jews, and they having failed, it was necessary for another supernatural work or manifestation from God, to further break down Jewish prejudice, and make them obey Christ completely. This was accomplished through "Peter's Vision."

The prayer of Cornelius, a devout Gentile, a Roman citizen, was answered by a heavenly messenger coming to him and telling him where to send to get a man who could tell him what he needed and wanted to know. While Cornelius was complying with the instructions given by the angel, God was again working with Peter by giving him a vision as of a great sheet filled with all manner of creatures, let down from heaven, accompanied by the command to "kill and eat." This was done three times in order to enforce its significance, and in connection with the words from heaven in answer to Peter's objection, "What God hath cleansed, that call not thou common." Acts 10:15.

While Peter was studying the meaning of the vision, the messengers from Cornelius arrived, and the Holy Spirit enabled Peter to get the meaning of the vision to be that his own prejudice, and through him the prejudice of the other Jewish Christians against the Gentiles was wrong, and should be removed. Then to state in one sentence: The purpose of Peter's vision was to remove from Jewish Christians their prejudice against the Gentiles.

##### II. What Peter's Vision Revealed.

With the giving of the law through Moses, provisions were made by which Gentiles might become nominal Jews, and be entitled to the benefits and blessings to some extent of Judaism. That, however, was not the sum total of God's plan for the Jews to make him known to the Gentile world. By their obedience of God and complete separation from every form of idol worship, God would so bless and lead them that other nations would want to know and worship him. Then the Jews would have an opportunity to teach the Gentiles the knowledge of the true God. But instead of that, the Jews became idol worshippers themselves, and were forced to spend seventy years in bondage among people where they might have gone as free men and missionaries.

After Pentecost, some of the Jews understood that the commission to preach the gospel to the whole world, included the Gentiles; but they evidently believed that the Gentiles must be circumcised and become nominal Jews in order to receive the gospel blessings. Peter's vision and the messengers from Cornelius opened the way for a complete removal of that mistaken opinion. It revealed that "Of a truth . . . God is no respecter of person, but in every nation he that feareth him, and worketh righteousness, is accepted with him," Acts 10:34-35, and that without the observance of law of circumcision.

##### III. The Results of Peter's Vision.

The first result was his willingness to follow the leadership of the Holy Spirit, and comply with the request from Cornelius. That he might properly safeguard himself, he carried with him twice the required number of witnesses, a fine precaution for many preachers under many circumstances in these days of moral degeneracy.

The next result was his entrance without scruple into the home of

Cornelius the Gentile, and preach to him and his the gospel of salvation through faith without the deeds of the law.

Following this as a third result, was the coming of the Holy Spirit in Pentecostal power upon a representative group of Gentiles, forever blotting out the line of demarcation between Jews and Gentiles so far as gospel privileges and blessings are concerned.

The final result of this vision was the meeting back in Jerusalem where Peter explained the vision and his conduct, and where it was unanimously agreed that the gospel is for the Gentiles the same as the Jews. Despite this, however, Gentiles are treating Jews about as the Jews treated the Gentiles before Peter's vision. What a shame that Baptists are guilty of this sin!!!!

—BR—

#### "OUR BABY GROWN TO MAN"

(H. W. Ellis)

I

You're twenty-one today, son,  
A man now full your own;  
From childhood unto manhood,  
The years, how swiftly flown!  
The prattle of your baby voice,  
Your smiling face and glee  
And visions of your chubby form  
Etch deep in memory.

II

We've failed in much we'd hoped  
and planned  
And prayed to do for you,  
But what we've done through all the years

Has been a pleasure, true.  
And for our failures every one,  
Of word and deed and hand,  
We ask forgiveness humbly,  
Our baby grown to man.

III

We've tried to teach you honor, son,  
And true unselfishness;  
To love and live in service  
Your fellow man to bless.  
To smile at storm and battle  
When testes your pathway cloud;  
To press in courage onward  
For victory and God.

IV

Through all the passing years, son,  
You've brought us peace and joy;  
You've always been—shall ever be—  
A manly, noble boy.  
We wish you many, many years  
Of happiness, our lad,  
That God shall ever keep and guide—  
Your mother, and your dad.

V

And on this day of mutual joy,  
From hearts sincere and true,  
Your sisters add their greeting  
Of "Happy birthday," too.  
This, then, to you shall be our wish,  
From mother, sister, dad:  
God, shield from harm and keep each day,  
Our grown-up, manly lad.  
(Columbia, Miss.)  
... TO our own son, and to others,  
on their twenty-first birthday.

—BR—

#### GRACE MEMORIAL CHURCH GULFPORT, MISS.

The Men's Gospel Club gave a watermelon cutting and ice cream to their families and friends Friday night, July 31st, at the beach lawn of Prof. McClain, who leads the orchestra at the hall each Sunday.

These are days of "peril", but one would not think so to observe how Baptist people "pull off stunts". There were plenty people there well

## FORK UNION MILITARY ACADEMY

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dressed, both sexes, plenty of eat and plenty mosquitoes. Bro. Dodge is always ready to lead in any way, and his members who look for his leadership are never disappointed. Deacon W. R. Cory of Pasadena, Christian, who is teaching Revelation on Wednesday nights, is opening the eyes of the people.

The officers' and teachers' convention of the church meets weekly and has decided to call the roll of officers and teachers of both Sunday School and church at the morning service each Sunday.

Rev. P. S. Dodge brought a great message Sunday morning.

Evangelist Oscar Harris is in meeting in Jackson County this week. His address is 2324 24th Ave. Gulfport, and he would be glad to assist in meetings.

Our people feel the influence of the splendid paper, The Record. May the Lord richly bless you.

—Church Cor.

—BR—

#### REVIVAL AT JACINTO

One of the most successful revival meetings ever held in this section of our country was held the first week in August at Jacinto Baptist Church, conducted by Eld. J. O. Guntharp of Rienzi and Eld. C. C. Perry of Glens.

The crowds were large, the interest was great and the community and church revived through the great soul stirring sermons of Bro. Guntharp, who is really a wonderful man in God's service.

Eight persons were approved for baptism and all told it was a great victory for truth, righteousness and the church.

—Sidney Gallaher,  
Booneville, Miss.

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## THE BAPTIST FACULTY RETREAT

The Education Commission of the Southern Baptist Convention, Professor W. R. Cullom, Wake Forest, N. C., Chairman, is sponsoring what they call a "Retreat" for Southern Baptist Educators at Ridgecrest, N. C., August 25-28. The Southern Baptist Education Association, President J. W. Cammack, Danville, Virginia, president, and The Association of Teachers of Bible and Religious Education in Southern Baptist Schools, Dr. J. M. Price, Fort Worth, Texas, president, are each holding its annual session as a part of this Retreat. Each of these organizations is putting on a program of its own. The theme of Dr. Cammack's meeting will be "The Place of the Science Department in a Baptist School". The theme of the program for Dr. Price's Association will be "Religious Education in the New Day". Dr. Price and his association will open the work of the Retreat at nine o'clock, Tuesday morning, August 25.

### Seven Important Addresses

Besides the program of these two organizations there will be seven or more special addresses by experts in their respective fields. One of these addresses will be given by Mr. Kirby Page, of New York City, Publicist and Editor of The World Tomorrow. Mr. Page will speak on "Sore Spots in Today's Civilization". Two addresses will be given by Dr. Jas. F. Franklin, of the American Baptist Foreign Mission Society, New York City. Dr. Franklin's addresses will be on "The Christian Opportunity in the World Today", and "The Special Obligation and Opportunity of Baptists in the World Today". Two addresses will be given by Dr. Rufus W. Weaver, of Washington, D. C. Dr. Weaver will speak on "A Survey of Christian Education Under Baptist Auspices During the Past Quarter of a Century", and "A Suggested Solution for the Problem Southern Baptist Educational Leaders Now Face." Dr. B. Warren Brown, of Chicago, Executive Secretary of the Liberal Arts College Movement, will address the Retreat on the "Purpose and Plans of this Movement." The closing address of the Retreat will be given by President W. J. McGlothlin, of Greenville, S. C. Dr. McGlothlin will be free to say what may be in his mind in the light of developments in the Retreat, but he will probably speak on "Southern Baptist Schools Facing the Future."

This Retreat is the first experiment of its kind to be projected by Southern Baptists. The Education Commission feels that the time is ripe for such a conference on Southern Baptist Education. This feeling grows out of two special situations that press strongly on the minds and hearts of the men and women in charge of these schools just now: One of these is the very embarrassing financial plight in which many of these schools find themselves; and the other is the imperative call of modern civilization for just what these schools are supposed to furnish to the world. In this connection I would submit

### Two Striking Utterances

Perhaps two of the most important utterances of recent times in the field of religion and education are those respectively of the noted Frenchman, Professor Henri Bergson, and of Dr. Robert Milliken, of Pasadena, California. About the time of the opening of the World War, Prof. Bergson in speaking to the French Academy of Science, said, "The trouble with the world is that men's bodies have become enormously enlarged without a corresponding enlargement of the soul." A recent issue of The British Weekly quotes Dr. Milliken as saying this: "The most important thing in the world is a belief in the reality of moral and spiritual values. It was because we lost that belief that the World War came, and if we do not now find a way to regain and to strengthen that belief, then science is of no value."

Those sponsoring the Retreat at Ridgecrest would not be so presumptuous as to intimate that there will be any effort to settle any of the issues that confront us today. This Retreat does propose, however, to face these issues squarely in the hope of carrying back to the campuses of Southern Baptist Schools a determined purpose to undergird our education with strong moral and spiritual foundations.

—W. R. Cullom, Chrmn.

—BR—

### MEETING AT SHADY GROVE CHURCH

The Shady Grove annual revival closed Friday evening, Aug. 7. Six members were added to the church upon public confession of faith as candidates for baptism. Baptismal services were administered Friday evening in the Russell Lake near the church. Never has there been a more sacred baptism and the Holy Spirit's presence more closely experienced. The lake was beautifully lighted and surely as the six were baptized by the pastor, Rev. A. A. Kitchings, and arose to walk in the newness of life the silent voice of God could be heard as spoken at the baptism of Jesus: "These are my beloved disciples in whom I am well pleased."

Brother Simmons delivered some wonderful soulstirring messages upholding the Cross of Christ as given in God's Word. For four mornings

the book of Philippians was studied under his guidance. This was one of the greatest if not the greatest revivals Shady Grove has ever had.

Prof. Ray Izard conducted the song service and arranged special music. Mr. Izard is a wonderful spiritual leader, giving of his time freely to God's service in song.

At the Friday morning service the ordination of new deacons was observed. Bro. Simmons assisted Bro. Kitchings in this service. Those ordained were: Messrs. Ethel Amos, W. C. King, and G. F. Kilcrease.

From here Brother Simmons went near Canton for a revival and Professor Izard to Damascus to conduct song services. Will the praying Christians pray for these servants of God as they continue to serve?

Respectfully,

—Aubrey Kilcrease,  
Reporter.

—BR—

### WHAT FUNDAMENTALISTS BELIEVE

The time has arrived when we have three distinct types of missionary Baptists, in the territory of the Southern Baptist Convention.

1st, we have what I will term fundamentalist. 2nd, we have what is generally known as modernists. And 3rd, we have those who try to be neutral.

The fundamentalists hold to the supernatural, and accept the Bible as verbally inspired. The modernists deny the supernatural, and are very liberal in their views of inspiration. The neutrals neither affirm, nor deny; they compromise with the modernist, and fraternize with the fundamentalist.

The purpose of this article is to briefly set forth the views of the fundamentalist concerning the inspiration of the Bible. The object of this article is for Baptists to find themselves and line up in the fight between that which is right, and that which is wrong; between righteousness and unrighteousness; between truth and error.

### Of The Scriptures

"We believe that the Holy Bible was written by men supernaturally inspired; that it has truth without any admixture of error for its matter; and therefore is, and shall remain to the end of the age, the only complete and final revelation of the will of God to man; the true center of Christian union and the supreme standard by which all human conduct, creeds and opinions should be tried.

### (Explanatory)

1. By "The Holy Bible" we mean that collection of sixty-six books, from Genesis to Revelation, which, as originally written does not only contain and convey the Word of God, but IS the very Word of God.

2. By "inspiration" we mean that the books of the Bible were written by holy men of old, as they were moved by the Holy Spirit, in such a definite way, that their writings were supernaturally and verbally inspired and free from error, as no other writings have ever been or ever will be inspired."

Never mind what I am quoting from. The question is: Do you believe it? If so, why not stand for it? . . . More later.

—J. E. Heath.



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Beauty to Gray and Faded Hair  
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### AN APPRECIATION

I have had occasion during the past four years to see our Mississippi Baptist Hospital at close range and to learn something of the wonderful spirit that exists there, having visited Durant people frequently and having had recently my companion and young son there for two weeks. Never have I seen or heard the least particle of complaint on the part of any one connected with that wonderful institution because of being asked to do anything. The nurses are as fine a group of young ladies as I ever expect to see, the office help is of the highest type, and the Superintendent simply can not be excelled anywhere. The Doctors who are members of the Hospital Staff are learned, skilled, sympathetic, and everything else that one could wish for in a Doctor. It seems to me that the spirit of all those connected with our Hospital is, unselfish, whole-hearted, sympathetic, intelligent service in the name of Christ.

—J. S. Riser, Jr.

—BR—

### SIMPSON COUNTY

Have just closed the last revival in four churches I am trying to serve, Athens, Coats, Goodwater and New Bethlehem, all in Simpson County. Rev. Pearson Powell from Hancock County helped me at Athens. He preached powerfully. No additions, but church revived. Rev. M. J. Gilbert of Union Church, helped me at Coats. We had good attendance, good preaching and seven additions to church on profession of faith. Rev. L. E. Green of Nat-albany, La., helped me at Bethlehem. We had something like pentecostal praying, preaching and results. Sixty-nine were added to the church, thirty-nine on profession of faith. Rev. W. O. Carter of Bay Springs helped me at Goodwater. Here we also had preaching and praying with the result seventeen were added to the church, nine on profession of faith. God richly blessed us with His Spirit in all our meetings.

Fraternally yours,

—O. P. Moore.

—BR—

First Stranger (at the party):  
"Very dull, isn't it?"  
Second: "Yes, very."  
"Let's go home."  
"I can't. I'm the host."—Ex.



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exes, plenty of easesquitoes. Bro. Dodge to lead in any go members who look for are never disappointed. R. Cory of Pa is teaching Revela day nights, is open the people.

and teachers' co church meets weekly to call the roll of ners of both Sunday ch at the morning day.

ge brought a great morning. Harris is in kson County th s is 2324 24th Ave would be glad to

feel the influence paper, The Record ly bless you. —Church Cor.

**T JACINTO**

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## The Children's Circle

Mrs. P. I. Lipsey

My dear Children:

Our contributions are improved this week, so that I hope we are going to be able to make up what we lacked last month—which was not a very large sum. I am especially gratified in the way the Sunbeams are giving, and always have given. We have three Bands now that give regularly once a month, and it is a fine thing to do. I wonder if you know which three Bands these are?

The Bible Question Contest is going on well, with a number engaged in it. It was sad that our first prize winner was taken out of this life before he knew he had won the prize. I saw the other prize winner, Jacqueline (Jackie) Ashley, auburn-haired and brown-eyed, yesterday afternoon. She had her prize with her, and evidently was very much pleased with it.

Next week, I'll be telling you a little secret, or mystery, or something you haven't been told yet—not this year, anyhow. No, I'm not going to tell it now, even tho' you are saying "Please Ma'am", for it belongs in next week's paper. Be very patient, and soon you shall know.

Mention of opening of school is beginning to be made now, and I'm expecting to hear more about it soon. Tell us some of the games you play at Recess, won't you?

With love, Mrs. Lipsey.

### BIBLE QUESTIONS: SOLOMON For Children Under Twelve

1. Who was Solomon's father?
2. When God appeared to Solomon in a dream, what did Solomon ask Him to give him? 1 Kings 3:9.
3. What did God give him besides what he asked?
4. How long had Solomon been king when he began to build the Lord's house? 1 Kings 6:1.
5. When the Queen of Sheba came to see Solomon, what did she say about his wisdom and prosperity? 1 Kings 10:6,7.
6. How many wives did Solomon have? 1 Kings 11:3.
7. What sin did they make him commit?

### For People Over 12

1. Who was Solomon's first wife? 1 Kings 3:5.
2. How did Solomon first show his wisdom?
3. How many wise sayings called Proverbs did Solomon speak? 1 Kings 4:32.
4. How long did it take to build the temple? 1 Kings 6:1,38.
5. How long did Solomon reign over all Israel?
6. In what two things was Solomon greater than all the other kings of the South? 2 Chron. 9:22.
7. Who was a greater king than Solomon? Luke 11:31.

Newton, Miss., July 7, 1931.

Dear Mrs. Lipsey:

I am sending our July offering of \$25 to the Orphans. We are so glad to have Mrs. Holmes able to meet with us again. Mrs. Carter has been leading us since she has been sick, and we have enjoyed meeting with her.

Love to you and all the Orphans.

Mary Bush Sheppard,  
Clarke College Sunbeams.

How good that Mrs. Holmes is able to be with you again, tho' I know Mrs. Carter did finely. You know, my children, that I'm always glad to hear from you, as well as to get your contribution. I'm sending my love to each one.

Philadelphia, Miss., Aug. 8.

My dear Mrs. Lipsey, Cousins:  
It has been quite a while since we wrote you all. How are you all enjoying this hot weather? Listen, Children, let us tell you something:

Did you know school will soon begin for another 8 months? Do you like to go to school? We like it just fine.

How many of you Circle Children have your dear Daddies up and able to be out with you? We truly hope you all have them with you and healthy. Our dear Daddy is confined to his bed, and has been for over a year. We sure do miss him. But of course we are all thankful that even tho' he is in bed, he is here with us. He has us to say our prayers every night. We are two brothers and our little sister. We are sending you a little gift from us three, for you to use as you see fit. Our gift is \$3.00, \$1.00 for each of us.

As we told you of Daddy, we want you to know that our dear Mother is not sick, but she has lots to do, with the housework and waiting on Daddy. We try to help her, and we are going to help her all we can.

Your little friends,

Dallas, Clanton and  
Cornella Matthews.

Our ages are 3, 6 and 8 years.

I think that Cornella must be three, Clanton 6, and Dallas 8; am I right? Anyhow, I know you are just the right age to be a great comfort to and company to Daddie, and help to Mother. Some times big boys like you can wash dishes and wipe them, if there has not been company and a whole lot of dishes. Pulling up weeds, bringing in stove-wood (a little at a time); you will think of other things to help Mother. Being good yourselves is one of the best ways to help her: ask her if it isn't—And here I've not left any room to thank you for the fine check. (I must put on another piece of paper.) Three dollars is a fine amount for us, and I am just as grateful as can be and so will the orphans be. We thank you so much, and Daddy and Mother, too, and hope it won't be long before he can sit up some.

Neshoba, Miss., Aug. 6, 1931.

Dear Mrs. Lipsey:

It has been a long time since I have written you, but here I am again.

We had our meeting the second week in July. Brother McCall from Jackson preached. He sure is a fine preacher. We got two members.

Our Fair has just passed. I sure did have a good time and the reason was because we camped.

I am sending the answers to the Bible questions.

Lots of love, Helen Vance.  
Well—interesting things have been happening around your town, haven't they, Helen? But I believe I'd rather camp in the house. Snakes, you know, and bugs—and ants!

Philadelphia, Miss., Aug. 10.

Dear Mrs. Lipsey:

The Happy Helpers Sunday School Class is sending you one dollar for the Orphans.

There are only seven girls in the class. Mrs. Earl Yates is our teacher and we all think lots of her.

We hope that this will help out a little and hope the Orphans are all well.

Your friends, Frances Scott,  
Treasurer of the Eleven Year Olds  
Sunday School Class of the  
Baptist Church.

One dollar is one tenth of what we try to send to our friends at the Orphanage every month and it certainly does help a great deal. We certainly appreciate it.

Cleveland, Miss., Aug. 5, 1931.

Dear Mrs. Lipsey:

Here we come, a bunch of little card class folks wanting to help oth-

er little folks that haven't a Mother and Father, (the Orphans). We nearly every one have both Father and Mother, which we are so thankful for. We are sending 50 cents. We are planning, if we can, to send our little collection each month to the Orphans.

Mary Emma Griffin, Vivian Lindsey, Euna Fletcher, Frazer May Tedder, Velma Tedder, Thelma Tedder, Ernestine Norwood, Forrest Norwood, J. W. Shoop, Elizabeth Shillings, Rozelle Shillings, Mancel Harden, Joe McCain, Elmo McNight, Curtis McNight, Vivian McNight, Dorris McNight, Eva Jewel Blaylock, Elwin Blaylock.

Mrs. J. W. Naron, Teacher.

This is a fine list of boys and girls. Your teacher is proud of you, I'm sure. I thank you for the contribution, and am glad you plan to send one to us each month for the Orphans.

Crystal Springs, Miss., Aug. 6.

Dear Mrs. Lipsey:

I guess you saw in the Jackson paper where T. C. Burney of Tchula, Miss., got run over by an automobile. He was the prize winner for children over twelve. I am sending answers to the Bible questions for August 6, for children under twelve.

Your little friend, Lura Clark.

Yes, we know about it, and were grieved by this sad accident, Lura. I sent a little prize to his sister, who had sent some good answers.

Elliott Sta., Miss.

Dear Mrs. Lipsey:

Will you please accept this dime and my love for the Orphans? Kate gave it to me so I could write you; I am at her house today. She doesn't live very far from the site of Old Mt. Zion Baptist Church, which was made of logs and my great-grandmother used to ride horseback from Alabama State and attend the meetings there. This church house was worn out years ago, but there is part of the cemetery still visible. When my grandmother (Mama) was little, she went to church at Prospect, a church built about eighty years ago. One time she got too warm in church, and pulled the ribbon off her hair, and when she got home, her mother gave her a spanking. I'm glad I don't have to wear ribbon, 'cause I'm hot now.

Lovingly yours, Bonnie Bess Gant.  
I'm sure all of us are interested in this story of Old Mt. Zion Baptist Church, and Prospect Church. It looks like mothers did more spanking in those times than they

do now, doesn't it? But you're not hot now, Bonnie Bess, are you? My thermometer was 60° this morning! How nice that Kate gave you the dime, and you wrote this letter! Thank you and her.

504 McKinley St., Pascagoula, Miss.,  
Dear Mrs. Lipsey:

Hope you will pardon us for being so long about writing you again. We moved to Pascagoula the 15th of July. We have an aunt and uncle living here and enjoy living on the coast very much. We have had lots of fish. We have learned several different kinds of fish, such as mullet, white and speckled trout, gross perch, red fish, pig fish, croakers and cat fish. There are several other kinds that I do not know. We also get plenty of crabs; do you like them, or have you ever eaten any? I like them fine. They hurt awful bad if they pinch you with their claws.

We have been out boat-riding several times and enjoyed it very much. We go to church and Sunday School every Sunday; our preacher has been off on a vacation for three weeks; will be back next Sunday.

We are sending one dollar for the Orphans.

With love and best wishes to all,  
The Jolly Four.  
Johnnie, Joyce, Zelma, and Sarah  
Vanosdol.

Girls, I was thinking the other day that it was time to be hearing from you. And we are grateful for the dollar, that will be so useful to our Orphans.

Yes, I'm very fond of crabs—in a restaurant: I don't know them anywhere else.—I feel sure you go to church and Sunday School regularly, my dears. Come again to see us soon, even if you shouldn't have the dollar.

Dear Mrs. Lipsey:

I read the Children's Circle every week and enjoy it very much. I have never written to your Circle before, but have been wanting to a long time. I am 13 years old and will be in the high school, 8th grade, when school starts. I go to B. Y. P. U. and S. S. every Sunday. The pastor of our church is Bro. Hellen and we sure do appreciate him. I am a member of the Baptist Church. Well, guess I had better close, with love to all from, Edna Baird,  
336 S. 11th Ave., Laurel, Miss.

Come again soon, Edna. We used to know your pastor when he was in Mississippi College.

## CLARKE COLLEGE, NEWTON, MISSISSIPPI

A Christian college which fosters highest efficiency at minimum cost. Located in small city which has good schools, good churches, and a friendly citizenry.

Courses include, besides regular curriculum, commercial work without extra cost, piano, voice, chorus, and expression. Faculty members possess wide experience and training. College fosters programme to include every student. Superior school spirit. Tuition only \$60.00 a session. Tuition of ministers and ministers' children only one half. Session opens September 8. For information, Write—

A. A. ROEBUCK, PRESIDENT, NEWTON, MISSISSIPPI

## MISSISSIPPI WOMAN'S COLLEGE

HATTIESBURG, MISSISSIPPI

Registration for next session now open. Send \$12.50 for your choice of rooms not taken. Nearly twice as many registrations as at this date last year. Send for new Bulletin to

J. L. Johnson, President,

Hattiesburg, Mississippi.



## B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary  
Oxford, Mississippi

**That Church Letter to the Association**  
The letter (or report) the church makes or sends to the District Baptist Association should contain every fact regarding the work of the church for the past year. That means that all facts concerning the B.Y.P.U.'s of the church should be in the letter. From these letters Baptist statistics are gathered and when all facts are not included in the letter the denomination is in ignorance as to our work in general. Please let every church clerk record all B.Y.P.U. information. Let whoever reads this make the suggestion to the church clerk giving him the information necessary.

### Young People Should Attend the Association

Many of our young people should attend the regular District Baptist Association. This is our first unit in our great denominational cooperative work. Here we have reports of our work in general which should be interesting to our young people. Be there for the inspiration you will receive. Be there for the inspiration you will give. Be there for the information you will gather. Be there to lend your voice in the voting for good measures that may be presented for adoption. Let the young people attend their association.

Let the churches elect some of the young people of the church as delegates to the association.

### A Banquet Once A Year

Many of our B.Y.P.U.'s have an annual banquet and as they gather around this banquet table for a happy time together friendships become more closely knit. It affords a wonderful opportunity for the leaders of the B.Y.P.U.'s to present plans and build a sentiment that makes for unity. This banquet can be a pay affair or it can be furnished by the church and will be a good investment on the part of the church. If it is a "pay for your plate" banquet it could be served by the ladies of the church on a cost basis. This banquet would serve as the annual social required in the standard of the General Organization. Try it.

### Friendship, Lincoln Co., Organizes

We are happy to add to our growing list of senior B.Y.P.U.'s a new union for Friendship Church, Lincoln Co. Mr. Burton Watts was elected president and reports the organization to us asking for free tracts for officers, etc. A request like that always means that the union means business and wants to do real training work. We congratulate the church on this progressive step.

### Graduation Day

Looking forward to the first Sunday in October every General Organization will observe Graduation and directors will find in the September number of the B.Y.P.U. Magazine a splendid program for use on

that occasion. Make much of this Graduation. Make it an outstanding feature of your B.Y.P.U. work. It will solve, if magnified, the problem of members wanting to go up before they are old enough. It is the surest way of keeping your work properly graded.

### Making Use of the Local Paper

The B.Y.P.U. Leaders of Alcorn county are making use of their local papers in boosting their Associational B.Y.P.U. The editors of these papers are usually ready and willing to cooperate in these matters and it is simply a matter of getting them the material for publication. Below is copied two write-ups, one preceding their Associational B.Y.P.U. meeting, the other following:

#### COUNTY MEETING B. Y. P. U.

AT TATE STREET CHURCH  
Alcorn County Associational B.Y.P.U. will meet with the Tate Street Baptist Church Sunday afternoon, July 26 at 2:30 o'clock.

The program is as follows:

Song service.

Devotional by Mr. Brewer of West Corinth Baptist Church.

Business Report, Announcements.

Solo by First Baptist church, Corinth.

Piano Solo, Alma Bishop.

Special Song, Rienzi Juniors.

Tate Street Baptist Church.

Special song by Tate Street Juniors.

Talk, How to use the monthly B.Y.P.U. magazine by L. E. Wilbanks, of Tate Street Baptist Church.

Special song by Tate Street Juniors.

Playlet, "A demonstration of a B.Y.P.U. business meeting."—Rienzi and First Church.

Quartette by Tate Street Church.

Each member of Junior and Intermediate unions please bring Bibles.

All secretaries of all unions are requested to be present with their Roll.

It is important that all members from each church attend as the attendance banner will go to the union with the best percent on attendance.

Roll call of unions. Let us be 100 per cent in attendance.

#### ALCORN COUNTY B.Y.P.U. HELD SECOND SESSION

Sunday afternoon at the Tate Street Baptist Church the Alcorn county B.Y.P.U. association held its second session since the organization was effected.

A good program was rendered from various members, the First Church, Tate Street, West Corinth and Rienzi, being represented. Steps have been taken toward the organization of other units in the county. This work is calculated to be of much help and will strengthen the other churches where the unions are organized throughout the county.

At this meeting there were 84 in attendance.

The next meeting will be with the West Corinth Baptist Church.

### SELF EXAMINATION

Sermon by G. W. Riley in First Church, Jackson

(Outline of a sermon preached by Rev. George W. Riley at First Baptist Church, Sunday evening, April 29, 1906. T. E. Quin, stenographer. Dr. W. F. Yarborough, Pastor.)

Text: "Where Art Thou?"—Gen. 3:9. "I deem it quite a privilege, indeed, to spend this hour of service with you. I would much rather take my seat in the congregation and listen to your pastor, Dr. Yarborough; I appreciate very much the helpful service which he has rendered me in my church institutes during the past two weeks, and I am only too glad to lend him any service I can that may help him in his great work. As I shall proceed, I beg that you will not consider that you have a stranger before you; but that we all enter into the spirit of the service, and that we do our very best to get the most out of the worship of God tonight.

"Now, the subject is 'Self Examination.' I use as a text the 9th verse of the 3rd chapter of Genesis: 'And the Lord God called upon Adam and said unto him, 'where art thou?'

"My only ambition tonight is that you and I may be benefited by this service. Oh, that we could get something practical out of every service; and I pray that tonight the service may be of practical and personal benefit to every one present. That is why I stress the importance of the subject, 'Self Examination.' One of the easiest things in the world is to examine the other fellow and pass sentence on somebody else; but one of the hardest things that you and I have to do is to acknowledge that we need an examination, and to apply the straight-edge to ourselves.

"And the Lord God called unto Adam and said: 'where art thou?' They are in the Garden of Eden; they are treading the paths which no mortal foot had hitherto trod. They are gazing upon the beauties of nature upon which no mortal eye had ever gazed; they walk hand in hand with their hearts beating as one. There has been nothing to cause sorrow or discomfort; jealousy has not as yet dug a brother's grave; there is not a vacant place in the home; they are happy,—as happy as twin angels,—and why not? for they are sweethearts, the first pair of lovers the world ever knew.

"There is no law against seeing, and so their souls are bathed in the joys of pristine beauty; there is no law against loving, and so their hearts beat as one; but there is a law against eating, for God hath said, 'In the day thou eatest thereof thou shalt surely die.'

"Behold them standing by the tree of light and knowledge,—they eat and have new vision. They behold themselves nude. They have become wise. I see them making themselves aprons. They had not criticised each other before, but now, that they have disobeyed God, that they have partaken of this forbidden fruit, they behold themselves naked. They hear the voice of God walking in the garden in the cool of the day; they have hidden themselves among the trees. God called unto Adam, 'where art thou?' Oh, the secret places that can hide men from men

are insufficient to hide man from God; distance does not have anything to do with evading the all-searching eye and call of God. The voice of God on the day of disobedience finds the two as they are in their hiding. Six thousand years have come and gone; generation after generation has passed off the scene of action; this self same question has pressed itself upon every individual; our foreparents had it to meet; our parents had it to meet; and the world has to settle the question. It is not a matter of location of place, but our standing before God and the condition of our hearts that our text deals with. One may be a saint among the trees if only God is with him.

"There comes in every man's life a period of decision; a period for self examination; the time for self condemnation. Have you come to the parting of the ways? Then settle the matter tonight.

"1. O church of the living God, 'where art thou?' Where do we stand before God and before the world? It is not ours to judge, it is God's; God has ordained that the gospel shall be preached in all the world through the church. 'Let your light so shine that others may see your good works, and glorify your Father which is in heaven,' said Christ to the first church. Oh, the responsibility, the responsibility! that rests upon the church. It is within the province of the church to license man to do right or to do wrong, by her standing before God and the world.

What Christ said of the church being a 'city that is set on a hill' is just as true of the church today, it 'cannot be hid.' The true church is God's ideal straight-edge for the world. Oh, to what institution can we look for preached gospel, for spiritual guidance, but to the medium which God has ordained. Are we as a church today living as we should, upright and outright for God, letting our light shine before the world? Are we filling our mission? Are we what God would have us be? Are we doing what God would have us do?

"I have noted with interest the progress of this church for the past fifteen or twenty years; I have seen her onward, steady march. My heart gladdens at your missionary zeal and at what you are doing for God and our fellow men across the waters; I think your mission collections are quite creditable, and I come to praise you in everything that I know about you. But, oh, it may be that there are so many heights to which we have not yet attained. Are you praying for a great revival in your midst? Here is your absolute assurance, 'if ye abide in me and my words abide in you, you shall ask what you will and it shall be done unto you.' 'Whatsoever ye ask in my name, it shall be done unto you.' Shall we claim the promises?

"2. We will come now to the individual. Whatever comes to the church in the way of prosperity must come through the individual. There is no such thing as a great congregational spiritual upheaval; there is no such thing as a great religious outburst on the entire congregation;

Continued on page 16



## THE EMPIRE STATE BUILDING

By voluntarily paying a dollar and involuntarily giving three gasps (to clear our ear drums), we are wafted skyward in an express elevator to the eightieth floor of what appears on paper as "Plan K", but which is better known as the Empire State building. From the eightieth floor we took a shuttler elevator to the main observatory on the eighty-sixth floor. Still another car is required to reach the tip of the mooring mast (102nd floor), but we tarry enchanted at the 1,048-foot level.

They say the night view is even more wonderful, but we find the vista by day more than fulfills our expectations. New Jersey and Long Island do a Crater in the distance; we can see beyond the point off Sandy Hook where the other day the police dumped eight tons of confiscated weapons into the bay and where barges ingloriously consigned to the waves the unwanted remains of the old Waldorf-Astoria Hotel which occupied the site of the present world's tallest structure.

Looking up the Hudson River, the new span connecting 125th Street with Fort Lee though having tower supports of skyscraper size, appears for all the world like a bridge or a toy railroad. Nor does the serpentine course of the great Hell Gate bridge look as if it could support anything more than a tin train. Central Park shows up as a miniature golf course and the Flatiron building, once a world wonder and an attraction for rubbernecks because of its effect on skirts which then swept the ground, looks tiny and neglected among the buildings which overshadow it. Almost a quarter of a mile below us the roof of Macy's department store sports its air-minded sign of "It's Smart to be Thrifty." The set-back style of buildings is very noticeable. From here, too, we have opportunity to study odd and novel architecture. Odd colorings range from the black-and-gilt American radiator structure to the newer blue-green McGraw-Hill publications building.

Even at this height we are aware that Gotham is wired for sound, for the roar of the city is still apparent to our ears. And, "believe it or not", the very platform on which we stand seems to vibrate from the traffic (or is it the wind?). We experience a sort of sinking sensation in peering over the balustrade but not that inspiration to jump which is instilled in some persons and makes it necessary to have this cloud promenade patrolled by vigilant uniformed attendants.

Opened only last May, the observatory has taken in as much as \$5,300 a day from visitors, we are told. In one month 85,000 persons visited the tower. Lucky concessioner! Already many initials are scratched in the tower metalwork. We are surprised to find extremely few residents of New York city there on the day we take in the sights. There seem to be 100 out-of-towners to each local resident. Which is just like Washington, where, it is said, a visitor is required to make a native go sightseeing.

We are impressed by the elaborateness of the Empire State's conveniences for sightseers. In addition to our promenade there is a glass

enclosed observatory with writing room, tea garden and soda fountain, the whole raised above the walk to permit a person sitting in a modernistic easy chair to also take in the view.

The Chrysler tower accommodations seem very insignificant when compared with those of its new rival. Indeed, that spindly building looks quite outclassed by the other. The former, which depends on a tower for its 1,046 feet is habitable only to 783 feet where as the Empire State with its more massive proportions has offices (which, however, we did not find filled) up to the mooring mast. The latter will probably never moor a dirigible. It would be very dangerous to do so. Yet it has the windlass, revolving mast tip and other mechanism for any craft foolhardy enough to prove that it can be done. However, the idea that a dirigible can be moored there is a good publicity stunt. The mast is incased in glass, chrome steel nickel and aluminum to harmonize with the rest of the building. It provides a night beacon for high-flying New Yorkers.

The Empire State glistens in the sun (much to the detriment of workers in adjoining buildings) because of its non-rust embellishments. Its 6,400 windows are cased in aluminum and the new non-tarnish alloy (chrome-steel nickel). More than 730 tons of these metals were used in the finishing process. Every tall building has its peculiar architectural motif and that of the Empire State is "verticalness." It is virtually a building without shadows. This effect is accomplished by setting the windows flush with the exterior walls.

The Empire State is half again as high as the Woolworth building and 266 feet higher than the Eiffel Tower which, until the Chrysler went up, was the tallest man-made object on the globe. And, for the sake of further comparison, it is more than four times the height of the much-discussed Tower Babel according to latest scientific knowledge. And, if you want more figures, paste these in your scrapbook:

The Empire State building weighs 303,000 tons and rests on solid rock (granite, at that!) Unlike other high Manhattan structures, it goes only two stories below the surface (some go seven). More than 60,000 tons of Charlie Schwab's steel were used in its framework. It contains 10,000,000 pieces of Irish confetti (bricks), 200,000 cubic feet of stone (much of which came from Indiana), 2,000,000 feet of electric wire (power and light), or enough to brighten up Albany without the presence of Franklin D. Roosevelt; 350,000 electric light sockets, including wall plugs so much desired but so infrequently provided the apartment dweller; 3,000 trunk line telephone switchboards and 5,000 station phones—enough to provide wrong numbers for 25,000 tenants; seventy-five miles of pipes to relay the good old 20 and fifty miles of radiator pipes on which an army of janitors can pound in winter time; 1,172 miles of cable, or enough to stretch from New York to Jacksonville (or anywhere else statisticians would like to stretch it); and 17,000,000 feet of telephone and telegraph wire (we put this in feet just to make it

complicated). To climax the array of figures you might be interested to know that if all the material used in the construction of the Empire State building were put end to end, in approved statisticians' style, it would require a train fifty-seven miles long to haul it, but not at the proposed increased rates.

To give tenants their up and downs, there are sixty-three passenger elevators and four freight elevators, or seven miles of elevators all told. All are automatic. The law allows them to travel "only" 700 feet a minute but we are told that they could do 1,200 feet a minute in an emergency. In other words, the express service is capable of taking one from the first to the eightieth floor in less than a minute. You are so closed in that you do not notice the rapid ascent or descent. On the up and up, the first floor that lights up on the indicator is the seventieth. Going down, there is no sensation of falling, but in order to clear the ear drums one has to swallow (just as you do in the Hudson tubes under the river). We were told that an elevator in any large office building could actually be dropped and the "plunger" or other system used would bring the car to an easy stop at the bottom. Glasses of water have been sent down this way intact. The only accident we ever heard of was where a man volunteered to drop in one while seated on a chair and somehow or other the chair broke and a leg impaled him at the conclusion of the ride.

The building is refrigerated for summer after the manner of movie theatres (probably to guard against cloud dampness). The interior decorations are modernistic and the lighting effects—even in the elevators—are angularly so. The directory in the silvery-trimmed lobby is large enough and looks very much like a train schedule in standard and daylight saving time. Even the rolled awnings on the outside of the ground floor stores fit snugly back into the openings in the stainless steel trim. There is a private police and fire department of seventy men. The latter unit must be pleased that science has saved it the trouble of polishing some 400 hose connections. Altogether, the building has 750 persons on its own pay roll.

This vertical city of 36,000,000 cubic feet stands on less than 84,000 square feet of ground. The law required a set-back at every 125 feet or part thereof. Therefore, in effect, the architects had to build from the top down. Fifteen plans were made and as many rejected. Plan K, which provided a set-back at the fifth floor, with an almost solid mass rising from there on, was the one accepted. It provides a terrace sixty feet broad at either side. The Empire State was really built on paper before it went up. They knew to a pound of cement and to a brick what it would take when completed. That is why, considering its size, it was one of the fastest construction jobs on record. It went up in twenty months, or one month ahead of schedule. Every week saw four and one-half floors added. During the construction work ten miles of temporary pipe carried drinking water to the workers and workmen's cafeterias climbed skyward as the work

## In Memoriam

## BROWN

Mrs. Emma Brown, of Homewood, Scott county, some 70 years old, died August 9, 1931, at her son's in Jackson. She was the wife of Charles Brown; he died ten years ago. She was the mother of four children, two boys and two girls. She belonged to the Homewood Baptist Church. I was her pastor several years; have lived near her 43 years. I have never known a more consecrated Christian than her. She leaves a great heritage in those fine, noble children. Everybody that knew her loved her. I was with her pastor, Brother Purvis, in the funeral service. —D. W. Moulder.

## SULLIVAN

Shelby Sullivan, 32 years old, died August 8, 1931. Was burned to death. He was putting gas in a car at night by the light of a lantern, the gas caught and burned his clothes off. He lived 15 hours with great suffering. I was there when he died; he was ready and anxious to go and get out of his suffering. He was a good man and deacon of Oak Grove Church. He leaves a wife, father and mother and a large number of relatives. He was buried at Oak Grove Cemetery; services by his pastor, Brother Clark, and myself. —D. W. Moulder.

## BURNHAM

Minerva Winstead Burnham, 63 years old, died August 8, 1931. She was married to General Burnham September 20, 1882. He died fifteen years ago. She was the mother of two boys and five girls, one son preceded her to the grave. She joined the Baptist church at Pine Creek when 13 years old, and has been one of our most faithful members. I have been her pastor the last 17 years. No member of Pine Creek Church loved her church, pastor and home more than she. She was buried in Pine Creek Cemetery. I was assisted in the service by Brother W. L. Meadows, of Morton. —D. W. Moulder.

progressed. At one stage as many as 4,000 workers were employed. Each floor had a miniature railroad to do the right thing at the right moment.

The Empire State stands on Fifth avenue between Thirty-third and Thirty-fourth streets, where the shopper with the Pekingese mingles with the five-and-ten bargain hunters and where Fords and Cords alike rub fenders. On this ground the old Waldorf-Astoria was the mecca for what Ward McAllister termed the "400." John Jacob Astor's mansion previously stood there. And before then, in 1799, John Thompson paid \$2,500 for twenty acres which included this location. No one knows what profit, if any, Thompson made on the deal but it is figured that the rental rate of the present occupant of the site is nearly a million dollars a floor a year.

Several days after our visit we visioned the Empire State from a Fifth avenue bus. Its upper extremity was buried in clouds. "That

REPORT FOR  
Number of pat  
Days of Servic  
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Gives  
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Expense:  
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Cost of Charity  
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Paid on Debt

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SOUTHERN  
HOSP

New Orleans



# Obituary

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## HARPERVILLE BAPTIST CHURCH

Our annual revival meeting in harperville Baptist Church began fourth Sunday in July, closing first Sunday in August.

Our pastor, Bro. James H. Street, assisted in this meeting by Bro. C. Howard of Forest, Miss.

A great spiritual filled meeting it. Not only was the church spir- ally filled but filled with people at times to overflowing, who e to hear God's word preached in a marvelous way.

That God, Lord of heaven and th, is looking on this church, was ifested in a visible way, by giv- us 16 additions to the church ing the meeting, 11 by baptism d 5 by letter.

May He help us to foster these v born souls in Christ in a man- pleasing unto Himself and may guide and bless our dear pastor e so nobly leads his people.

We feel that our church has just en a great step forward in adopt- ing the method of financing the nday School.

Out of an enrollment of 157 in S. we recently had present 170.

The Lord had done great things as whereof we're glad.

May He help us together with all other churches to ever go for- ward in His work and crown Him self of all.

—Church Reporter.

## A True Hospital Story

### REPORT FOR JUNE, 1931

Number of patients	718
Days of Service	3,358
Free Days	130
Gifts	183.81
Program	965.29
Operation	27,457.63
Expense:	\$28,606.73
Operation	22,080.01
Cost of Charity	1,699.81
New Equipment	355.20
Paid on Debt	24,135.02
	5,233.56
Deficit	29,368.58
	761.85
	\$28,606.73

paid \$4,268.27 on the debt and \$99.81 for charity from our in- come in June.

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## SUCCESSFUL WEEK OF PREACHING BY REV. HOMER WEBB, LIBERTY, MISS., CLOSES AT BUTLER, ALABAMA

While there is yet another day and perhaps the greatest day of the meeting, before the Baptist revival closes, it can now be said that much good has been accomplished. The meeting opened on last Sunday and will come to a close on Friday night. Rev. Homer Webb of Liberty, Miss., pastor of the church in that little Mississippi city, has been doing the preaching. Rev. J. W. Stone, the local Baptist minister, has been active in the work of helping to make the meeting a success.

The first few days of the meeting were marred by rain but the clouds and cool evenings helped to bring the crowds out. The church was well-filled at all of the evening sessions. The morning crowds have been as large as could well be expected. Business men of Butler closed their doors between the hours of eleven and twelve and attended the services.

While up to the present time there has not been a large number of additions to the church, it cannot be said that there will not be before the meeting is over. This seems to be one of the troubles about a revival meeting, most of those who decide to affiliate with the church at this time usually wait until just before the meeting comes to an end.

Rev. Webb has been well received in Butler. His preaching has been exceptionally good and many are those who wish that the meeting would continue for a larger period. Rev. Webb was born in this county and has some relatives still residing here.—Choctaw County Advocate.

The Oak Grove Baptist Church, Meridian, Miss., closed a very successful revival which began Sunday, Aug. 9 and continued through Sunday, Aug. 16, with the pastor, Rev. T. B. McPheeters, doing the preach- ing, and Mr. Charlie Cook leading the singing.

The attendance was good and in- terest excellent at every service.

This church is happy in its new church house, recently built, and be- ing almost paid for.

—T. B. McPheeters, Pastor.

## GOOD MEETING AT NEW ZION

The New Zion Church, west of Crystal Springs, began a good meet- ing on July 26th, which closed on the 31st. The pastor, Rev. B. T. Bishop, preached three times Sun- day.

Monday Bro. J. J. Mayfield of Canton came and preached through the meeting. He was faithful and forceful in "rightly dividing the word of truth".

Bro. A. J. Cooper of Clinton in his consecrated and efficient way, led the singing.

Thirty-three members were re- ceived, twenty-five by baptism.

We shall hold in high esteem, and appreciate these brethren, as we do others; who have labored with us for God's glory, in years gone by.

—W. G. Sumrall.

## ASSEMBLY STATEMENTS

Dr. C. S. Henderson, Greenville, said "Ever since I returned from Hattiesburg I have had it on my heart to write you a line to express in a formal way my great apprecia- tion of the most excellent program that you put on during the Baptist Assembly. The only thing lacking in the Assembly, as I am able to appraise it, was the failure of Pas- tors and Sunday School workers to attend it."

Miss Lillian Forbes of Baptist Sunday School Board, Nashville, Tenn.: "I want to congratulate you on the excellent Assembly you put on this summer. I greatly enjoyed being with the Mississippi folk again."

Mr. John D. Davis, Greenville: "It was a wonderful Assembly you had in Hattiesburg. The addresses and discussions were very fine indeed and by most capable men. You were quite fortunate in securing such high type people for your program. After seeing the fine work you are putting on at the Assemblies, it shall be my intention to make a special effort to attend these each summer."

Rev. D. A. McCall, Jackson: "The finest spirit this year I have seen at the Assembly. As to the program, menu, comforts, regulations, etc., no faultfinding. Of course you can en- roll me as a Booster."

Mrs. A. G. Wilkins of Brooksville: "I think the Assembly at Mississippi Woman's College was the best I ever attended. Hope we meet again there next year. Your program was very fine. My niece, Jayne Styles, fell in love with the place and we are placing her in college there next year."

## FACULTY INTEREST

The summer, almost without ex- ception, is bringing to the "South- western" faculty a continuous line of engagements. They have gained from these outside contacts a 1931-32 outlook for students, especially pleasing to the Administration. A poll of several faculty members re- veals that an unusually large num- ber of both men and women say that they are not going to allow de- pressing financial conditions to in- terrupt their education. This is a hopeful sign to sister institutions as well as to this one.

## Interest, Financial

When was there a time Baptist Institutions did not need money? Dr. Scarborough and his force, right now, are working over time to build for the school such an endowment as will materially aid it in its un- folding and unbounded opportuni- ties.

Teacher: "Tommy, tell the class something about Lindbergh's great feat."

Tommy: "I never saw them, but I can tell about Charlie Chaplin's."

Biggs: "Did you hear about that man who died and left everything he had to an orphan asylum?"  
Jiggs: "How much did he leave?"  
Biggs: "Ten children."

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From Nature to Grace	Cranfill
Authenticity of the Holy Scriptures	Dana
Educational Function of the Church	Drummond
Guiding a Growing Life	Gaines
Baptists and Their Business	Gambrell
Good News For All Men	Ham
Woodrow Carlyle	Hatch
Faith Lambert	Jackson
Some Fruits of the Gospel	Leavell
Heaven, Hell and Other Sermons	Martin
The Deacon's Daughter	McConnell
Seeing the Best	McDaniel
Newspaper and Religious Publicity	Niese
Discovery of John Dumas	Nowlin
Fundamentals of the Faith	Nowlin
Play Fair Professor	Owen
Home Letters From China	Potat
The Country Preacher	Ray
B. H. Carroll	Ray
Ten Spiritual Ships	Scarborough
Christ's Militant Kingdom	Scarborough
The Tears of Jesus	Scarborough
A Study of the Kingdom	Stafford
My Lord Christ	Taylor
As Thorns Thrust Forth	Wallace
The Deeper Voice	Winston
Preparation to Meet God	Wright

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III. Graduate course for advanced scholarship and special preparation for mis- sionaries and teachers. Seminary degree of M.Th., University degree of Ph.D.  
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Continued from page 13

but it must come through the individual. Is the fire burning upon your heart? Where do you stand as an individual member of this church? Speak frankly, brethren, where do you stand before God and before your church on the ladder of faith? Have you made progress in the divine life ever since the day that you gave your heart to God? Are you a stronger and happier Christian than when you were first converted? If not, there is something radically wrong! There is something in your private or public life not right! It is our privilege and duty to ascend, day by day, the ladder of faith and 'grow in grace and in knowledge of our Lord and Saviour, Jesus Christ.'

"Where do you stand in the confidence of the church and in the confidence of your pastor? Are you one on whom your pastor can lay his hand with full confidence that you will do anything that is in keeping with your capacity and feel the assurance that he can trust you? If so, I will read your life in a line, you have been walking and talking with Jesus.

"Where do you stand in the confidence of your brethren? Can they say here is a man on whom I can count? here is a man whom I can trust anywhere? here is a man in whom I have the utmost confidence? Then I can read your life; I can tell you how you have lived before your fellow man. Give me the nation's song, and I will give you their religion; give me the man's life, and I will give you his standing before God. O, record! record! record! how is your record my brethren? This is a time for self examination. O conscience, thou window of the soul, speak for this people tonight!

"I would not for the world pass sentence upon you. I cannot look deep down into your heart and state what is there, but God can. Oh, I thank God for individual responsibility. I thank God for the personality in religion. I am so glad that I am not responsible for you; I am so glad that you are not responsible for me! If you were, it might be that sometime you would forget me! or you might die and leave me! Away with priests, popes and potentates, who for a few paltry dollars propose to stand between you and your God and forgive sin! for every one of us shall give account of himself to God."

"There are many dear experiences in life; I have had some sweet experiences come to me; I am glad that these sweets came to me and not to another. I trust that they may come to you often times; but how do we stand before God tonight? How do we stand toward each other? How do we stand before the world? Let me ask you this question: Have you ever hidden away in the woods? Have you ever heard the voice of duty from God, and took ship and paid your fare to Joppa! Are you hiding today in the brush? If so, there is something radically wrong, you are not living right.

"Let me close with this appeal. Oh, unsaved man, unsaved woman, where do you stand? You are lost, eternally lost. Listen, 'He that believeth not is condemned already be-

cause he hath not believed in the name of the only begotten son of God.' It is not a question of may be lost, but it is a fact that you are a lost man or a lost woman now. Will you not bow yourself at Jesus' feet? Will you tonight consider the matter, and give your soul a chance? Will you not accept him tonight?

"I will close now with this striking incident: Eight young lawyers in the law school at Washington began spending their Sundays in riotous living, and Sunday desecration. On one occasion on a bright Sunday morning they were on their way to the place to which they had been in the habit of going. As they went, the bells for Sunday School began to ring. One of the number said to his companion, 'you will have to excuse me.' 'Why, what is the matter?' 'Hear you that bell?' 'What has that to do with you?' 'Well, I am going to that Sunday School.' The boy called to his friends, 'come back boys, George has got religion. Come, let us baptize him in this river.' They came back and said, 'George, we are going to baptize you before you die or fall from grace.' George said, 'well, boys, you have the power to do that if you will; you can put me down and hold me till I drown and I cannot help myself, but hear my story before you do it: I have a mother back yonder in Georgia; father has always been poor and barely able to support the family. The professor came to our house last summer to get me to attend school, saying he would see me through. When I got ready to start, my mother called me to the bed, and she said, 'George, you may never see me again;' and as she placed her trembling hand on my head, she prayed that God might save her boy. She said, 'George, we want you to be a good boy,' as she kissed me good-bye. And, boys, I have not been doing that. In defiance to my mother's request, I have been living like a heathen. I am not going any more to that place of Sabbath desecration over my mother's prayer. I am going today, if you will let me, to that church.' The ring about George was broken and they stood with their hands behind them, and their eyes filled with tears as he said, 'I must leave you.' And as he started in the direction of the chapel, they one by one went after him. George gave his heart to God that day, and he has become a great man, and the others are all Christian men. Are you in the 'broad way that leadeth to destruction?' Change your route and destiny tonight. 'Seek ye the Lord while He may be found, call ye upon Him while He is near.'"

#### BAYLOR COLLEGE FOR WOMEN

Thoroughly standard, holding membership in Texas Association of Colleges, in Southern Association, and in American Association. In addition to standard courses leading to standard degrees, the college has all the special courses that any girl might desire. The gift of \$50,000.00 by the Presser Foundation of Philadelphia on a great music building costing with equipment, \$150,000.00 is the highest honor ever paid to music of any Texas or Southern College. It is a guarantee of the stand-



## Here's How to Treat It

According to the Government Health Bulletin No. E-24 at least 50 per cent of the adult population of the United States are being attacked by the disease known as Athlete's Foot.

There are many other names given to this disease, but you can easily tell if you have it.

Usually the disease starts between the toes. Little watery blisters form and the skin cracks and peels. After a while the itching becomes intense and you feel as though you would like to scratch off all the skin.

Often the disease travels all over the bottom of the feet. The soles of your feet become red and swollen. The skin also cracks and peels, and the itching becomes worse and worse.

It has been said that this disease originated in the trenches, so some people call it Trench Foot. Whatever name you give it, however, the thing to do is to get rid of it as quickly as possible, because it is very contagious and it may go to your hands, or even to the under arm or crotch of the legs.

Most people who have Athlete's Foot have tried all kinds of remedies to

cure it without success. Ordinary germicides, antiseptics, salve or ointments seldom do any good.

The germ that causes the disease is known as Tinea Trichophyton. It buries itself deep in the tissues of the skin and is very hard to kill. A test made shows that it takes 20 minutes of boiling to kill the germ, so you can see why the ordinary remedies are unsuccessful.

W. F. was developed solely for the purpose of treating Athlete's Foot. It is a liquid that penetrates and dries quickly. You just paint the affected parts. It peels off the infected skin and works its way deep into the tissue of the skin where the germ breeds.

As soon as you apply W. F. you will find that the itching is immediately relieved. You should paint the infected parts with W. F. night and morning until your feet are well. Usually this takes from three to ten days, although in severe cases it may take longer or in mild cases less time.

W. F. will leave the skin soft and smooth. You will marvel at the quick way it brings you relief, especially if you are one of those who have tried for years to get rid of Athlete's Foot without success.

## W. F. Sent on Free Trial

Sign and mail the coupon and a bottle of W. F. will be mailed you immediately. Don't send any money and don't pay the postman any money. Don't pay anything any time unless W. F. relieves your condition. If it does relieve you we know you will be glad to send us \$1.00 for the treatment at the end of 10 days. That's how much faith we have in W. F. Read, sign and mail the coupon today.

W. F. LABORATORIES,  
420 Chartres St., New Orleans, La.

Please send me immediately a complete treatment for foot trouble as described above. I agree to use it according to directions. If at the end of 10 days my feet have been relieved to my entire satisfaction, I will send you \$1.00. If I am not entirely satisfied I will write you a postal card and tell you.

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September 12th. Not yet too late to go to the effete East when you can go to the effete East when you can come the virile West? Mississippi Club one of largest in college. For additional information write or wire J. C. HARDY, A.M., LL.D., President, Belton, Texas.

"We are not dependent on numbers or wealth or social prestige, but on divine power manifested through men, to carry out God's program for the world."—Gambrell.

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Standard "A-grade" college, fully accredited by membership in Southern Association of Colleges.

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